BOSTON UNIVERSITY SCHOOL OF THEOL

REPORT

OF THE

FOURTH DECENNIAL

INDIAN MISSIONARY CONFERENCE

HELD IN MADRAS

December 11th—18th, 1902.

LONDON
CHRISTIAN LITERATURE SOCIETY
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CHRISTIAN LITERATURE SOCIETY

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MEMBERS OF THE DECENNIAL CONFERENCE.

*** Denotes a member of the Committee of Management.**

† A member on the ground of long service.

‡ Took part in the preliminary work, but was unable to attend the Sessions of the Conference.

§ A. Allahabad 1872, C. Calcutta 1882, B. Bombay 1892.

MISSION.	NAME.	Date of Entering on Service.	STATION.	Previous Conferences.
Baptist Missionary Society, (B. M. S.)	Rev. E. S. Summers, B.A.* ...	1876	Serampore ...	C. §
	„ Herbert Anderson ...	1886	Calcutta ...	B.
	„ Daniel Jones‡ ..	1874	Agra ...	C. B.
	„ J. G. Pike ...	1874	Cuttack, Orissa	
	„ Dr. G. H. Rouse† ...	1862	Darjeeling ...	A.C.B.
	„ Thos. Bailey† (*deceased*)	1861	Cuttack, Orissa	
Baptist Zenana Missionary Society, (B. Z. M. S.)	Miss Jessie Taylor ...	1885	Calcutta	
	„ Ellen M. Farrer, M.B., B.S.	1891	Bhiwani, Panjab.	B.
American Free Baptist Missionary Society, (A. F. B. M.)	Rev. H. E. Wyman ...	1893	Midnapore	
	(„ G. Howells, B.D.) ...	1895	Cuttack	
American Baptist Missionary Union, (A. B. M. U.), Telugu Field.	Rev. J. McLaurin, D.D. ...	1869	Coonoor ...	C. B.
	„ W. B. Boggs, D.D. ...	1878	Ramapatam ...	C. B.
	„ W. R. Manley, M.A. ...	1879	Kurnool ...	B.
	Prof. L. E. Martin, M.A. ...	1890	Ongole	
	Rev. D. Downie, D.D.* ...	1873	Nellore	
	„ A. H. Curtis* ...	1892	Madras	
American Baptist Missionary Union, Burma.	Rev. J. N. Cushing, D.D.* ...	1867	Rangoon ...	C.
	„ E. B. Cross, D.D.†‡ ...	1845	Toungoo	
	Mrs. M. B. Ingalls†‡ ...	1852	Thongzie	
	Rev. D. A. W. Smith, D.D.†‡	1864	Insein	
	„ A. Bunker, D.D. ...	1866	Loikaw	
	„ F. H. Eveleth, D.D.‡ ...	1874	Insein	
	„ W. Bushell‡ ...	1878	Moulmein	
	„ Geo. T. Leeds, M.D.‡ ...	1897	Hsipaw	
	„ A. E. Carson‡ ...	1886	Haka	
	„ Ola Hanson‡ ...	1890	Bhamo	
	Mrs. Armstrong ...	...	Rangoon	
	Miss Bunn‡ ...	1882	Pegu	
	Substitute.			
	Miss Armstrong ...	...	Rangoon	

Mission.	Name.	Date of Entering on Service.	Station.	Previous Conferences.
Canadian Baptist Mission, Maritime Provinces (C. B. M.)	Rev. J. C. Archibald ...	1883	Chicacole	
Canadian Baptist Mission, Ontario and Quebec.	Rev. J. E. Chute ...	1893	Akidu, Godavery District	
	Miss A. E. Baskerville ...	1888	Cocanada	
Strict Baptist Mission, (S. B. M.)	Rev. E. A. Booth ...	1897	Madras	
Bethel Santal Mission.	,, A. Haegert, L.M.‡ ...	1868	Jamtara ...	A. C.
London Missionary Society, (L. M. S.) South India.	,, C. G. Marshall* ...	1888	Salem	
	,, M. Phillips, PH.D.*‡ ...	1861	Madras ...	C. B.
	,, E. P. Rice, B.A. ...	1873	Bangalore	
	,, W. H. Campbell, M.A., B.D.	1884	Jammalamadugu.	B.
	,, B. Lucas ...	1886	Bellary	
	,, J. G. Hawker† ...	1865	Belgaum ...	B.
	Miss Simmons ...	1893	Jammalamadugu.	
London Missionary Society, Travancore.	Rev. I. H. Hacker* ...	1877	Neyur	
	,, J. Duthie †‡ ...	1856	Nagercoil ...	B.
	,, S. H. Davies ...	...	Neyur	
	,, A. Parker ...	1887	Trevandrum ...	B.
	Mrs. Baylis Thomson‡ ...	1885	Neyur	
London Missionary Society, Calcutta.	Rev. A. P. Begg, M.A.* ...	1884	Calcutta ...	B.
	Miss Mary Newell Tuck ...	1891	Berhampur	
	Rev. Nundo Lall Doss ...	1868	Calcutta ...	C. B.
London Missionary Society, Benares.	,, D. Hutton‡ ...	1865	Mirzapur	
	,, W. Cutting, B.A. ...	1893	Benares	
London Missionary Society, Almora.	,, E. S. Oakley, M.A.‡ ...	1888	Almora ...	B.
American Board, (A. B. F. M.) Madura.	Rev. J. S. Chandler, M.A.* ...	1873	Madura	
	,, W. M. Zumbro, M.A., B.D.	1894	Pasumalai	
	,, C. S. Vaughan ...	1893	Manamadura	
American Board, Marathi Mission.	,, R. A. Hume, M.A., D. D.†	1874	Ahmednagar ...	C. B.
	,, J. Smith, B.A. ...	1873	Ahmednagar	
	Miss Abbott‡ ...	1888	Bombay ...	B.
	Rev. H. Fairbank ...	1886	Vadala	B.
	,, H. J. Bruce, B.A.† ...	1863	Satara ...	B.
	Mrs. H. J. Bruce †‡ ...	...	Satara	
	,, M. E. Bissell †‡ ...	1851	Ahmednagar	
	,, E. A. Dean‡ ...	1901	Bombay	
	Substitute.			
	Rev. L. S. Gates, B.A. ...	1875	Sholapur ...	B.
American Board, Jaffna.	Rev. R. C. Hastings, M.A.‡ ...	1879	Jaffna ...	C.
	Substitute.			
	Rev. G. G. Brown, B.A. ...	1899	Jaffna	

Mission.	Name.	Date of Entering on Service.	Station.	Previous Conferences.
Church Missionary Society, (C. M. S.) Madras & Tinnevelly.	Rev. C. W. A. Clarke, M.A.* ...	1886	Madras	
	,, W. D. Clarke* ...	...	Madras	
	,, E. S. Carr, M.A. ...	1887	Palamcottah	
	,, A. H. Lash, M.A. ...	1866	Ootacamund ...	B.
	,, E. A. Douglas, M.A. ...	1889	Tinnevelly	
Church Missionary Society, Travancore.	,, E. V. John ...	...	Kottayam	
	Ven. Archdeacon Caley ...	1871	Travancore	
Church Missionary Society, Bengal.	Rev. Canon Ball*‡ ...	1881	Calcutta ...	C.
	,, E. T. Sandys, M.A.‡ ...	1890	Calcutta	
	,, A. G. Lockett, B.A ‡ ...	1890	Calcutta	
Church Missionary Society, Telugu Field.	,, W. C. Penn, M.A. ...	1892	Masulipatam ...	B.
	,, F. N. Alexander, M.A.† ...	1857	Ellore	
Church Missionary Society, Bombay.	,, A. Manwaring*‡ ...	1879	Nasik ...	B.
	,, W. C. Whiteside ...	1887	Aurungabad	
Church Missionary Society, Punjab & Sindh.	,, E. F. E. Wigram, M.A....	1892	Amritsar	
	,, Ali Baksh ...	...	Lahore	
	,, E. Guildford ...	1881	Tarn Taran	
	,, H. J. Hoare, B.A. ...	1898	Peshawar	
	,, T. R. Wade, B.D.† ...	1863	Amritsar ...	C. B.
	Dr. A. Neve, F.R.C.S., L.R.C.P.	1881	Cashmere	
Church Missionary Society, United Provinces.	Rev. C. H. Gill, M.A.* ...	1887	Allahabad ...	B.
	,, W. Hooper, D.D.† ...	1861	Mussoorie ...	C. B.
	,, A. H. Wright†‡ ...	1864	Gorakpur	
	,, S. Nihal Singh, B.A. ...	...	Allahabad	
	,, J. P. Haythornthwaite, M.A.	1890	Agra ...	B.
	,, E. T. Pegg, M.A. ...	...	Agra	
	,, W. McLean, B.A. ...	1890	Agra	
Church Missionary Society, Ceylon.	,, A. E. Dibben * ...	...	Colombo	
	,, J. I. Pickford ...	...	Colombo	
	,, G. S. Amarasekara ...	...	Wellewatte Ceylon	
	Substitutes.			
	E. S. Hensman, Esq., B.A. ...	...	Madras	
	J. G. Arthur, Esq. ...	...	Tinnevelly	
	Rev. P. G. Simeon ...	...	Suviseshapuram,	
	,, T. J. Abraham ...	...	Mavelikara	
	,, M. Devanandam ...	...	Masulipatam	
Church of England Zenana Missionary Society, (C. E. Z. M. S.) Colombo.	Miss E. Karney ...	1895	Gampola, Ceylon	
Church of England Zenana Missionary Society, S. India.	Miss J. R. Brandon ...	1875	Masulipatam ...	C
	,, Ewart ...	1891	Madras ...	B.
Church of England Zenana Missionary Society, United Provinces.	Miss M. Stratton ...	1891	Muttra	

Mission.	Name.	Date of Entering on Service.	Station.	Previous Conferences.
Church of England Zenana Missionary Society, Punjab and Sindh.	Miss Brenton Carey ...	1885	Karachi	
	,, Hewlett‡ ...	1888	Amritsar	
	,, Bose ...	...	Bahrwal	
Church of England Zenana Missionary Society, Bengal.	,, P. Valpy‡ ...	1897	Calcutta	
	,, Harding‡ ...	1885	Mankar, Burdwan	
	Substitutes.			
	Miss Lillingston, L.R.C.P. & S.	1891	Bangalore	
	,, Oxley ...	1876	Madras	
Society for the Propagation of the Gospel, (S. P. G.) Bombay.	Rev. Canon Ledgard*‡ ...	1862	Bombay	
	,, A. Darby ...	1892	Kolhapur	
Society for the Propagation of the Gospel, Punjab and United Provinces.	,, S. S. Allnutt, M.A.‡ ...	1879	Delhi	
	,, Foss Westcott, M.A. ...	1889	Cawnpore	
Society for the Propagation of the Gospel, Tinnevelly and Madras.	,, G. H. Smith, M.A.* ...	1897	Madras	
Church of Scotland Mission, (C. S. M.) Bengal.	Rev. J. Morrison, M.A., D.D. ...	1884	Calcutta	
Church of Scotland Mission, Madras.	,, Henry Rice ...	1880	Arkonam ...	C. B.
Church of Scotland Zenana Mission.	Miss McLean ...	1891	Sholingur	
Church of Scotland Zenana Mission, Poona.	Miss L. C. Bernard, M.D. ...	1885	Poona	
Church of Scotland Mission, Punjab.	Rev. R. Mc C. Paterson, M.A., B.D.‡ ...	1885	Gujarat	
	,, Wm. Scott, M.A., B.D.‡ ...	1891	Daska	
	Substitute.			
	Rev. W. Chree, M.A., B.D.	1895	Madras	
United Free Church of Scotland Mission, (U. F. C. S. M.) Bengal	,, K. S. McDonald, M.A., D.D.‡	1862	Calcutta ...	C.
	Hon. Mr. Kali Charan Banurji, M.A., B.L.‡ ...	...	Calcutta ...	C. B.
United Free Church of Scotland Mission, Santal Parganas.	Rev. A. Campbell, D.D. ...	1871	Pokhuria ...	C. B.
United Free Church of Scotland Mission, Madras.	Rev J. H. Maclean, M.A., B.D.*	1895	Wallajabad	
	,, Adam Andrew ...	1879	Chingleput ...	C. B.

Mission.	Name.	Date of Entering on Service.	Station.	Previous Conferences.
United Free Church of Scotland Mission, Bombay.	Rev. D. Mackichan, D.D. LL.D.*‡	1875	Bombay ...	B.
	,, Dhanjibhai Naoroji‡ ...	1847	Bombay ...	C. B.
	,, W. E. Wilkie Brown, M.A	1894	Alibag, Bombay	
United Free Church of Scotland Mission, Nagpur and Jalna.	,, David Whitton‡ ...	1869	Nagpur ...	A. B.
United Free Church of Scotland Mission, Rajputana.	,, J. Husband, F.R.C.S., Ed., C.I.E.* ...	1870	Ajmer ...	B.
	,, J. Shepherd, M.A., D.D., M.D. ...	1873	Udaipur	
United Free Church of Scotland Mission, Women's Association, Rajputana.	Miss K. Miller ...	1881	Jaipur, Rajputana	
United Free Church Mission, Women's Association, Bengal.	,, Mary E. Warrack ...	1880	Calcutta ...	C. B.
United Free Church Mission, Women's Association, Madras.	,, M. M. Stephen ...	1883	Royapuram, Madras	
United Free Church Mission, Women's Association, Bombay.	,, C. Ligertwood ...	1893	Poona	
United Free Church Mission, Women's Association, Nagpur and Jalna.	,, Ida Gregory ...	1890	Nagpur	
Madras Christian College, (M. C. C.)	The Hon. and Rev. Wm Miller, D.D., LL.D., C.I.E.‡ ...	1862	Madras ...	A.C.B.
	Rev. G. Pittendrigh, M.A. ...	1887	Madras	
	,, F. W. Kellett, M.A.* ...	1892	Madras ...	B.
Irish Presbyterian Mission, (I. P. M.)	,, J. F. Steele, M.A., B.D.*...	1883	Ahmedabad ...	B.
	Miss S. Roberts ...	1883	Anand ...	B.
	Rev. J. Shillidy, M.A.‡ ...	1874	Borsad ...	C. B.
	G. Washington Blair, Esq. ... Substitute.	1891	Jhalod, Panch Mahals	
	Rev. R. Boyd, B.A. ...	1884	Anand ...	B.
American Presbyterian Mission, (A. P. M.) Ludhiana.	Rev. J. C. R. Ewing, D.D.*‡...	1879	Lahore ...	C. B.
	,, E. M. Wherry, D.D.*‡ ...	1868	Ludhiana ...	C.
	,, E.P. Newton, M.A. ...	1873	Ludhiana ...	C.
	,, K. C. Chatterjee, D.D....	1868	Ludhiana ...	C.B.
	Mrs. S. E. Newton† ...	1861	Lahore ...	C.
	Rev. W. J. P. Morrison, M.A.†	1865	Dehra Dun	A. B.

Mission.	Name.	Date of Entering on Service.	Station.	Previous Conferences.
American Presbyterian Mission, Farrukhabad.	Rev. Dr. J. J. Lucas, D.D.‡ ...	1870	Allahabad ...	A. C.
	,, C. H. Bandy, B.A.‡ ...	1894	Fatehgarh	
	,, J. S. Woodside, M.A.†‡...	1848	Mussoorie ...	A. C.
	,, W. F. Johnson, D.D.†‡...	1860	Etawah ...	C.
American Presbyterian Mission in Western India, Kolhapur.	Alex. S. Wilson, Esq., B.A., M.D.	1896	Kodoli (Kolhapur)	
	Rev. Wm. H. Hannum, B.A....	1890	Miraj	
	Mrs. E. J. Wilder‡ ..	1846	Kolhapur ...	B.
United Presbyterian Church of North America, (A. U. P. M.)	Rev. R. Stewart, D.D. ...	1881	Jhelum	
	Miss E. D. Anderson‡ ...	1881	Pasrur	
	Rev. J. S. Barr, D.D.†‡ ...	1861	Pathankot	
	Substitute.			
	J. Campbell White, Esq., M.A.	1891	Calcutta	
Canadian Presbyterian Mission, (C. P. M.)	Rev. N. H. Russell, B.A.* (*deceased.*)	1890	Mhow ...	B.
	Rev. J. T. Taylor, B.A.‡ ..	1899	Indore	
	Miss J. V. Sinclair‡ ...	1889	Indore ...	B.
	Substitute.			
	Miss A. M. Turnbull, M. D. ...	1892	Indore	
German Evangelical Missionary Society of United States, America, (G.A.E.M.)	Rev. K. Nottrott ...	1892	Chandkuri, Bilaspur	
Reformed Presbyterian Church of North America, (A. R. P. M.)	Rev. G. W. Scott, D.D.‡ ...	1884	Rurki	
Arcot Mission, (A. M.)	Rev. Jared W. Scudder, M.D., D.D.† ...	1856	Palmaner ...	A. C.
	Mrs. Jared Scudder† ...	1856	Palmaner	
	Rev. Jacob Chamberlain, M.D., D.D., LL.D.†‡ ...	1860	Ootacamund ...	B.
	Mrs. Jacob Chamberlain†‡ ...	1860	,,	
	,, John Scudder† ...	1861	Vellore	
	Miss M. K. Scudder ...	1884	Ranipettai	
	Rev. Lewis R. Scudder, M.A., M.D. ...	1888	Ranipettai ...	B.
	Rev. W. I. Chamberlain, M.A., PH.D.* ..	1887	Vellore	
Arabian Mission, (Ar. M.)	Rev. S. M. Zwemer, D.D. ...	...	Bahrein, Persian Gulf	
Wesleyan Mission, (W. M. S.) Calcutta.	,, W. H. Hart‡ ...	1886	Calcutta	

Mission.	Name.	Date of Entering on Service.	Station.	Previous Conferences.
Wesleyan Mission, Madras.	Rev. W. Goudie* ...	1882	Tiruvallur	
	K. Krishna Rao, Esq. ...	...	Madras	
Wesleyan Mission, Mysore.	Rev. H. Gulliford* ...	1877	Tumkur ...	B.
	,, J. A. Vanes, B.A. ...	1876	Bangalore ...	B.
	Miss C. Parsons ...	1886	Mysore City	
Wesleyan Mission, Hyderabad.	Rev. F. Lamb ...	1893	Indore	
Wesleyan Mission, Negapatam.	,, J. West ...	1882	Karur	
Wesleyan Mission, Lucknow.	,, E. Martin ...	1900	Lucknow	
Wesleyan Mission, Burma.	,, A. H. Bestall*‡ ...	1888	Rangoon	
	,, A. S. Geden, M.A. ...	...	Richmond, London	
Wesleyan Mission, Jaffna.	,, A. E. Restarick, B.A.* ...	1884	Batticaloa	
	,, E. M. Weaver ...	1889	Jaffna	
Wesleyan Mission, Colombo.	,, J. H. Nathanielsz ...	...	Colombo	
Wesleyan Mission, Kandy.	,, W. H. Rigby ...	1884	Kandy	
Wesleyan Mission, Galle.	,, E. A. Prince ...	1891	Galle	
Methodist Episcopal Mission, (M. E. M.) Bombay.	,, F. R. Felt, M.D. ...	1894	Narasingapur	
	,, T. S. Johnson, M.D.†‡ ...	1863	Jabalpur ...	A. B.
Methodist Episcopal Mission, South India.	,, Fawcett Shaw* ...	1895	Madras	
	,, A. W. Rudisill, D.D. ...	1892	Madras	
Methodist Episcopal Mission, North India.	,, J. E. Scott, PH.D.,D.D.* .	1873	Ajmer ...	C.B
	,, J. W. Robinson ...	1892	Lucknow	
	,, W. A. Mansell, M.A. ...	1889	Bijnour ...	B.
	,, T. J. Scott, M.A.,D.D.‡ ...	1863	Bareilly ...	A.C.B.
	,, S. Knowles†‡ ...	1858	Naini Tal	
	,, J. H. Messmore†‡ ...	1861	Pauri, Garhwal	
Methodist Episcopal Mission, Bengal, Burma, Calcutta.	,, J. E. Robinson, D.D.‡ ...	1876	Calcutta ...	C. B.
Methodist Episcopal Mission, North-West India.	,, P. M. Buck ... Substitute.	1870	Meerut ...	A.C.B
	,, R. W. Clancy ...	1883	Muttra ...	B.
Methodist Episcopal Church, Women's, Bombay.	Miss C. Lawson ...	1892	Bombay	
Methodist Episcopal Church, Women's, South India.	Miss Grace Stephens ...	1886	Madras ...	B.
Methodist Episcopal Church, Women's, North India.	Mrs. L. S. Parker† ...	1859	Moradabad ...	C. B.
	Miss F. M. English ...	1884	Bareilly	

Mission.	Name.	Date of Entering on Service.	Station.	Previous Confer-ences.
Methodist Episcopal Church, Women's, North-West India.	Miss M. E. Gregg ...	1900	Muttra	
Methodist Episcopal Church, Women's, Bengal, Burma.	,, Samson ...	1899	Calcutta	
Basel Mission, (B. M.)	Rev. L. J. Fröhnmeyer* ...	1876	Tellicherry ...	B.
	,, K. Ernst ...	1881	Dharwar	
	,, A. Schosser ...	1896	Puttur	
	Miss E. Kaundinya ...	1897	Mangalore	
	Dr. W. Stokes ...	1895	Calicut	
	H. Altenmüller, Esq.‡ ...	1877	Mangalore	
	Rev. W. Bader ...	1888	Tellicherry	
	Substitute.			
	H. Kühner, Esq. ...	1896	Calicut	
American Lutheran Mission, (A.E.L.M.) Guntur.	Rev. L. B. Wolf, D.D.* ...	1883	Guntur ...	B.
	,, J. Aberly, M.A. ...	1890	Guntur ...	B.
American Lutheran Mission, Women's.	Miss A. S. Kugler, M.D. ..	1883	Guntur ...	B.
American Lutheran Mission, Rajamundry.	Rev. J. H. Harpster, D.D. ...	1872	Rajahmundry	
Danish Lutheran Mission Society, (D. L. M.)	,, J. Lazarus, B.A.* ...	1881	Madras ...	B.
	,, N. P. Hansen ...	1888	Tirukoilur ...	B.
German-Evangelical Lutheran Mission (Gossner's,) (G. E. L. M.)	,, W. Kiefel ...	1880	Govindpur, Karra, Ranchi	
	,, E. Müller ...	1889	Ranchi, Chota Nagpur	
Hermannsburg Evangelical Lutheran Mission, (H. L. M.)	,, J. Wörrlein ...	1868	Gudur	
Leipzig Evangelical Lutheran Mission, (L. E. L. M.)	,, A Gehring* ...	1877	Tranquebar	
	,, C. J. Sandegren‡ ...	1869	Shiyali	
	,, H. Matthies ...	1889	Coimbatore	
	,, Th. Meyner ...	1887	Madras	
Evangelical National Missionary Society of Stockholm, (E.S.)	Miss V. Rinman ...	1897	Chhindwara, C. P.	
	Rev. A. G. Danielsson ...	1877	Chhindwara, C. P.	

Mission.	Name.	Date of Entering on Service.	Station.	Previous Confer-ences.
Scandinavian Alliance Mission, (S. A. M.)	Rev. G. A. Bjork‡ ... Substitute.	1900	Ghoom, Cooch Behar	
	Rev. O. Eklund ...	1901	Gangtak, Sikkim	
Schleswig-Holstein Evangelical Lutheran Mission, (S. H. E. L. M.)	Rev. J. Th. Timmcke ...	1885	Nowrangapur, Vizagapatam	
Friends' Foreign Mission Association (F. F. M. S.)	Miss E. Nainby ...	1883	Sehore, Bhopal	A. B.
	Mr. H. G. de St. Dalmas ...	1872	Hoshungabad	
American Union Missionary Society, (A. U. M. S.)	Miss Edith May ...	1896	Allahabad	
Zenana Bible and Medical Mission, (Z. B. & M. M.) Bombay.	,, Wilson ...	1901	Girgaum, Bombay	
Zenana Bible & Medical Mission, Ratnagiri.	,, Ada E. Skelton ...	1894	Ratnagiri	
Zenana Bible and Medical Mission, Panjab.	,, A. S. Aitken‡ ...	1882	Kasur ...	B.
Zenana Bible and Medical Mission, United Provinces.	,, Fallon ...	1874	Allahabad	
	,, Pailthorp, M.B., B.S. ...	1887	Lucknow	
Ludhiana Zenana and Medical Mission, (Z. & M. M.)	,, M. Rose Greenfield ...	1875	Ludhiana ...	C.
Missionary Settlement for Univer. Women, (M.S.U.W.)	,, L. M. Cooke ...	1897	Bombay	
Christian and Missionary Alliance, (C. M. A.)	Rev. M. B. Fuller ‡ ...	1882	Bombay ...	B
	Mrs. Fuller (*deceased*) ...	...	Bombay	
	Mr. William Moyser ...	1894	Akola	
	Miss Cora Hansen ...	...	Mehemdabad, Gujarat	
Christian Woman's Board of Missions, (C. W. B. M.)	Miss Mary Graybiel ...	1882	Mohaba	
	Rev. William Forrest, B.A. ...	1901	Calcutta	
Balaghat Mission.	J. Lampard, Esq.‡ ...	...	Balaghat	

Mission.	Name.	Date of Entering on Service.	Station.	Previous Confer-ences.
Seventh Day Adventists, (S. D. A.)	J. L. Shaw, Esq. ...	...		
Women's Home and Foreign Mission Society of the Advent Christian Denomination, U.S.A.	W. I. Edwards, Esq. ...	...	Guindy, Madras	
Kurku and Central Indian Hill Mission, (K. C. I. H. M.)	F. D. O. Roberts, Esq. ...	1892	Ellichpur	
	Albert Voss, Esq. ...	1898	Ellichpur	
Ceylon and Indian General Mission, (C. I. G. M.)	B. Davidson, Esq. ...	1893	Hindupur	
Industrial Missions Aid Society, (I. M. A. S.)	Rev. Isaac F. Row ...	1876	Bombay ...	C. B.
Young Men's Christian Association (Y. M. C. A.)	George Benton Smith, Esq., B.A.*	1898	Madras	
	O. H. McCowen, Esq.	1897	Rangoon	
Young Women's Christian Association, (Y. W. C. A.)	Miss A. G. Hill ...	1894	Calcutta	
	Mrs. Macdonald‡ ...	...	Calcutta ...	C.
	Substitute.			
	Mrs. Goldsmith ...	...	Madras	
Bible Society.	Rev. S. W. Organe*‡ ...	1867	Madras ...	B.
	,, Dr. H. U. Weitbrecht, PH.D.* ...	1876	Lahore ...	C. B.
	,, T. S. Wynkoop ...	...	Allahabad	
Christian Literature and Tract Society, (C. L. S.)	J. Murdoch, Esq., LL.D. ...	1844	Madras ...	A. B.
Mission to Lepers in India and the East.	T. A. Bailey, Esq. ...	...	Bombay	
Foreign Christian Missionary Society, (F. C. M. S.)	Rev. M. D. Adams ...	1883	Bilaspur	
	,, W. E. Rambo ...	1891	Damoh ...	B.
American Friends' Mission, (A. F. M.)	Miss Delia Fistler‡ ...	1892	Nowgong	
Reformed Episcopal Mission, (R. E. M.)	Rev. David T. Van Horn ...	1898	Lalitpur, U. P.	

In addition, the following gentlemen were invited by the Committee of Management to become membersof the Conference :—

Name.	Date of Entering on Service.	Station.	Previous Conferences.
Rt. Rev. Dr. Whitehead, Bishop of Madras ...	...	Madras	
Rt. Rev. Dr. Morley, Bishop in Tinnevelly and Madura ...	...	Palamcotta	
Rt. Rev. Dr. Hodges, Bishop of Travancore ...	...	Kottayam	
Rev. Dr. Warne, Bishop, M. E. Church ...	...	Calcutta	
,, ,, Thoburn, Bishop, M. E. Church ...	1859	......	A.C.B.
J. Ferguson, Esq.‡ ...	...	Colombo	
N. Subrahmanyam, Esq., Barrister-at-Law ...	...	Madras	
S. Satthianadhan, Esq., M.A., LL.D. ...	...	Madras	
Sir Andrew Fraser‡	...	Nagpur	
Pandita Ramabai‡ ...	...	Kedgaum	
Mrs. Sorabji‡ ...	...	Poona	
Prince Harnam Singh‡ ...	..	......	
Rev. F. S. Hatch, General Secretary, Society of Christian Endeavour ...	1901	Calcutta	
Rev. R. Burges, General Secretary, Sunday School Union ...	...	Calcutta	
Rev. J. S. Timpany, M.D. ...	1893	Hanumakonda, Deccan	
F. Van Allen, Esq., M.D. ..	1888	Madura	
Rev. W. H. Hollister ...	1888	Kolar ...	B.
W. H. Farrar, Esq. ..	1897	Arni	
J. P. Cotelingam, Esq., M.A. ...	..	Bellary	
Rev. A. P. Veeraswamy ...	..	Ramapatam	
Rev. J. M. Macphail, M.A., M.D. ...	1889	Chakai ...	B.
Rev. W. J. Wanless ...	1889	Miraj ...	B.
Maung Yaw Ba‡ ...	..	Danubyu, Burma	
Thara Thanbya‡ ...	...	Rangoon	
Geo. Nundy, Esq., M.A., LL.D. ...	..	Hyderabad Deccan	
S. C. Mookerjee, Esq., M.A., B.L ..	..	Calcutta	
Rao Sahib Runga Rao Mari Khisti‡ ...	...	Wardha	
A. C. Curtis, Esq. ‡ ...	..	Jaffna	
Mudaliyar K. C. B. Kumara Kulasingha‡ ...	..	Colombo	
Rev. C. Satthianadhan ...	.	Nagercoil	
Rev. S. D. Bakkianathan ...	..	Ramnad	
M. Wylie, Esq. ...	...	Ludhiana	

INTRODUCTION.

Preliminary Steps.

At the Third Decennial Missionary Conference held at Bombay in January, 1893, a Committee was appointed to initiate arrangements for the next Conference. This Committee, having received from the Madras Missionary Conference an invitation for the next Decennial Conference to Madras, provided it were one of delegates, decided that the Conference should be held in Madras, in December 1902, or January 1903, and that it should consist of about 200 delegates. This Committee further arranged for the formation of a Committee of Management, on whom it devolved the making of all further arrangements. This new Committee was composed of a nucleus of Madras missionaries with representatives of the chief Missions in all parts of India and Ceylon. The Rev. Canon Sell, C. M. S., Madras, was the first Convener, but after a few weeks resigned in view of his approaching furlough. Finally the Committee was constituted as follows :—

Committee of Management.

Rev. Dr. J. C. R. Ewing, American Presbyterian Mission, Lahore.
,, E. S. Summers, Baptist Mission, Serampore.
,, Dr. Mackichan, United Free Church Mission, Bombay.
,, C. G. Marshall, L. M. S., Salem.
,, A. H. Curtis, American Baptist Mission, Madras.
,, J. Lazarus, Danish Lutheran Mission, Madras.
,, J. H. Maclean, U. F. C. S. M., Wallajabad.
,, S. W. Organe, Bible Society, Madras.
,, Fawcett Shaw, Methodist Episcopal Mission, Madras.
,, W. D. Clarke, C. M. S., Madras.
,, Dr. D. Downie, American Baptist Mission, Nellore.
,, Dr. J. N. Cushing, American Baptist Mission, Rangoon.
,, Dr. M. Phillips, L. M. S., Madras.
,, I. H. Hacker, L. M. S., Neyur, Travancore.
,, A. P. Begg, L. M. S., Calcutta.
,, J. S. Chandler, American Board, Madura.
,, Dr. R. A. Hume, American Board, Ahmednagar.
,, C. W. A. Clarke, C. M. S., Madras.
,, Canon Ball, C. M. S., Calcutta.

Rev. Dr. H. U. Weitbrecht, Bible Society, Lahore.
,, C. H. Gill, C. M. S., Allahabad.
,, Canon Ledgard, S. P. G., Bombay.
,, Dr. J. Husband, C.I.E., United Free Church Mission, Ajmer.
,, G. Herbert Smith, S. P. G., Madras.
,, Dr. J. Morrison, Church of Scotland Mission, Calcutta.
,, Dr. E. M. Wherry, American Presbyterian Mission, Ludhiana.
,, Dr. W. I. Chamberlain, Arcot Mission, Vellore.
,, Dr. J. E. Scott, Methodist Episcopal Mission, Ajmer.
,, L. J. Fröhnmeyer, Basel Mission, Tellicherry.
,, J. T. Timmcke, Schleswig-Holstein Evangelical Lutheran Mission, Nowrangapur, Vizagapatam.
,, A. E. Dibben, C. M. S., Colombo.
,, A. E. Restarick, Wesleyan Mission, Batticaloa, Ceylon.
,, W. Goudie, Wesleyan Mission, Tiruvallur.
,, J. F. Steele, Irish Presbyterian Mission, Ahmedabad.
,, N. H. Russell, Canadian Presbyterian Mission, Mhow.
,, H. Gulliford, Wesleyan Mission, Tumkur, Mysore.
,, Dr. L. B. Wolf, Evangelical Lutheran Mission, Guntur.
,, A. Gehring, Leipsic Evangelical Lutheran Mission, Tranquebar.
,, M. B. Fuller, Christian and Missionary Alliance, Bombay.
,, A. Manwaring, C. M. S., Nasik.
,, A. H. Bestall, Wesleyan Mission, Mandalay.
,, F. W. Kellett, Christian College, Madras, *Convener*.
G. Benton Smith, Esq., Y. M. C. A., Madras, *Secretary*.

Date of the Conference.

The Committee of Management after careful consideration decided that the Conference should be held in Madras in December, 1902, from Thursday the 11th to Thursday the 18th inclusive.

Rules of Membership.

The following rules were drawn up to regulate the membership of the Conference :—

(*a*) Membership shall be primarily based upon the principle of representation.

Representation in the Conference shall be decided by the following rules :—

(1) To every recognised Mission there shall be allotted a number of delegates equal to $\frac{1}{15}$ of the number of Missionaries sent from abroad of that Society.

(2) In the number of Missionaries shall be included

lady Missionaries who are paid by the Mission, but not Missionaries' wives unless they receive a separate salary.

(3) By "recognised Mission" in this rule is meant a body of persons working under the control of some Committee in the West, in a definite field, with a separate organisation. Thus we recognise the Bombay C. M. S. as one Mission, and the Madras C. M. S. as another.

(4) Each separate Mission of this kind shall have one delegate, even though it has not 15 Missionaries in the field.

(5) In other cases, where the Missionaries of a Mission do not number an exact multiple of 15, it shall have one delegate for every 15 Missionaries, and one extra, if the number of Missionaries in excess is not less than seven.

N.B.—While these rules, which fix the *number* of delegates to which each Mission is entitled, take account only of the number of Missionaries from abroad, it is left to each Mission absolutely to decide how its delegation is to be constituted. It may send ministerial or lay, European or Indian, male or female workers at its own discretion.

(*b*) Any Missionary who began work in this country *before* 1866, and who wishes to attend, shall be recognised as a member of the Conference.

(*c*) Independent Missionaries and Missions, and Interdenominational Societies such as the Y. M. C. A., must, if they desire to be represented, apply to the Committee of Management, which shall have full power to deal with their applications.

(*d*) Members of the Committee of Management are *ex officio* members of the Conference.

(*e*) The Committee reserves to itself the right to invite others to become members of the Conference, whose presence seems to be desirable, for any reason.

Method and Organisation.

It was resolved that the Conference should be conducted on lines similar to those so successfully followed in the South India Missionary Conference of 1900 in Madras, with such modifications as might seem necessary.

The delegates were distributed among eight Committees made up of men and women engaged in work among similar classes of the community or in similar kinds of work, who might be considered specialists in their respective fields. Each Committee thus composed dealt with the subjects and problems with which that particular group of Missionaries is especially concerned.

The eight Committees were made up as follows :— Committees.

Committee I, comprising Missionaries and workers especially interested in the Native Church. They were instructed to deal with such subjects as Development of Christian Character and Life, of Self-Support, and of Self-Administration, Theological Institutions, etc.

Committee II, comprising Missionaries and workers especially concerned with Vernacular work among non-Christians (Hindus, Muhammadans, &c.), evangelistic, etc.

Committee III, comprising Missionaries and workers especially concerned with work among English-speaking non-Christians (Hindus, Muhammadans, &c.), educational, evangelistic, etc.

Committee IV, comprising Missionaries and workers especially concerned with work among Women.

Committee V, comprising Missionaries and workers especially concerned with Medical Work.

Committee VI, comprising Missionaries and workers especially concerned with Industrial Work.

Committee VII was selected to deal with questions of Comity and with such Public Questions as Disabilities of Native Christians, Government policy as affecting Christian work, the Drink Traffic, etc.

Committee VIII, comprising Missionaries and workers especially concerned with Literary Work. It was arranged that this Committee should maintain communication before the Conference with Committees I, II, III, and IV, as to literature for the classes of the

community with which these Committees are respectively concerned, and that when the delegates met in Madras, it should arrange to spend part of its time in consulting in turn with each of these Committees.

Conveners of Committees.

The following were elected Conveners of the Committees and asked to open up correspondence with their colleagues.

Committee No. 1. (The Native Church)—Rev. E. S. Carr, M.A., C. M. S., Palamcotta.

" No. 2. (Evangelistic Work)—Rev. J. E. Scott, D.D., M. E. M., Ajmer.

" No. 3. (Educational, etc.)—Rev. J. C. R. Ewing, D.D., Am. Presby. Mission, Lahore.

As Dr. Ewing after doing part of the work found himself unable to attend the Conference and resigned the Convenership, the Rev. J. Morrison, D.D., Church of Scotland Mission, Calcutta, was appointed in his place.

Committee No. 4. (Women's Work)—Miss Greenfield. Ludhiana Zenana and Medical Mission, Ludhiana.

" No. 5. (Medical Work)—Rev. Dr. J. Husband, C.I.E., U. F. C. S. M., Ajmer.

" No. 6. (Industrial Work)—Rev. Foss Westcott. M.A., S. P. G., Cawnpore.

" No. 7. (Comity, etc.)—Rev. J. S. Chandler. M.A., American Board, Madura.

" No. 8. (Literature)—Rev. H. Gulliford, Wesleyan Missionary Society, Tumkur.

Instructions to Conveners and Committees.

The following "Instructions to Conveners" were drawn up, indicating the lines on which the work of the Committees should be done.

DEAR MR. ....

Assured of your readiness to do all that you can to make the approaching Decennial Missionary Conference useful, the Committee of Management, consisting of 43 representatives of the different Protestant Missions working in different parts of India, requests that you will be good enough to act as Convener of Committee.—

2. We enclose a list of the members of that Committee. We have not yet received the names of all the delegates of the Missions, but will let you have, as early as possible, the name of each delegate who is added to your Committee. It is desired that you will not

wait however for such names, as much depends upon the Committees getting to work without delay.

3. We would call your attention to the principle on which the Committee has been formed. Primarily it is not a Committee appointed to discuss any subject or even group of subjects, but a group of workers engaged in similar work or in work among the same class of people. The conditions of delegation make it practically certain that every member of the Committee is a worker of experience and trusted judgment. A Committee so constituted is the best possible body for knowing what are the important subjects connected with the work in which its members are engaged, and the Committee of Management does not wish to interfere with its freedom.

4. In general, it will be a wise rule, since each member of the Committee is an expert, that any question any member may raise shall be referred to the Committee for its decision as to whether it shall be taken up. We are anxious that as far as possible every pressing question concerning mission work in this country should be considered. The decision of what these questions are and the selection of the most pressing, if all cannot be considered, the Committee of Management leaves to the Committees themselves.

5. One preliminary expression of opinion it has already put upon record :—" It is of course understood that no Committee will attempt to cover in its resolutions the whole field of the work in which its members are engaged, but only such questions as it deems to be urgent. It is specially desired that it will not, unless there are special reasons for doing so, take up points which may be regarded as settled through repeated consideration in previous Conferences."

6. Beyond this it leaves the Committee absolutely free, with the reservation that it desires each Convener to forward to the Convener of the Committee of Management a copy of every circular he sends to his Committee, partly for information and reference, and partly to prevent profitless overlapping of the work of two or more Committees. The Committee of Management will thus be able, should it find the same subject treated by two Committees on the same lines, to suggest to one of them to leave it to the other, so as to save time, trouble and expense.

7. We will forward to you any suggestions that may reach us bearing upon the work in which the members of your Committee are engaged. The following is a list of the subjects which have already to our knowledge been suggested for your consideration :—

. . . .

8. The aim that is set before your Committee is to prepare a number of resolutions, which the experience of its members may

suggest, relating to their work, for the adoption of the Conference as a whole. The record of these should be of great value in instructing younger missionaries, in guiding Home Boards, in focussing the experience gained in all parts of the country for the help of the individual Missions. A question has been raised as to whether 'Resolutions'—the word hitherto used—may not be a misleading term for expressions of opinion which in general have no binding force upon the Missions represented in the Conference. 'Pronouncements,' 'findings,' 'statements,' 'opinions' have been suggested as alternatives. Whether the term is changed or not, probably most of the resolutions, while they will carry the authority of official utterances of the Conference, will be merely 'findings' or 'statements of opinion' upon missionary questions. But in some cases it will doubtless be possible to initiate action by the appointment of Committees to sit after the Conference has dissolved, or in other ways; and to propose resolutions suggesting such action for the adoption of the Conference must be regarded as within the scope of your Committee. Some of the best results of the South Indian Conference in 1900 have been the fruit of such resolutions. It is contemplated that a half-day session of the full Conference will be devoted to the consideration of the resolutions laid before it by your Committee.

9. Your first step as Convener towards this aim would naturally be to communicate with the members of your Committee with a view to ascertaining what are the problems which in their work they have found pressing. In para. 4 we have indicated generally what we consider the lines to be followed. When each member has communicated with you, the problems should be grouped, and a list of them circulated to the Committee for the purpose of settling which should be taken up. Some may be of merely local or otherwise limited interest; the number may be excessive; or other reasons may make selection necessary.

10. When the subjects to be considered have been provisionally settled, it will be necessary for you to collect information and opinions upon them. Naturally it is the members of your Committee with whom you will chiefly consult, but there is nothing to prevent you from taking a wider range. If the experience of the South India Conference is a guide, you will find that, in order to obtain all the necessary information, it will be needful to issue more than one circular.

11. Having gathered the required information and opinions, it will fall to you to draft the resolutions which you think your Committee should submit for adoption by the whole Conference.

12. We desire that you would prepare along with these draft resolutions a statement of the grounds on which these resolutions are based. This statement, which may take the form either of prefatory matter before each resolution or group of resolutions, or of a general paper preliminary to the whole series, should be such as will help first the Committee and then the Conference to see and judge upon the reasons for the resolutions proposed.

It is generally felt that amid the many advantages which were secured by the methods followed in the South India Conference in 1900, the brevity of the 'preambles' of most of the Committees was a disadvantage from the point of view of the general public and the less experienced students of Missions. Happily there is no difficulty, with the help of the Conveners, in preventing the recurrence of this defect, without in the slightest sacrificing the advantages of the general scheme of the 1900 Conference.

13. It may be that, in view of the complexity of the subject-matter which may come before your Committee, you will wish to call in the aid of some member of your Committee for the preparation of the draft resolutions and the prefatory matter dealing with a special branch of that subject-matter. The Committee of Management sees no objection to your taking that course. It will be for you to decide in that case whether in laying the prefatory matter so prepared before your Committee you present it over your friend's signature or whether you incorporate it in the matter for which you take the responsibility. Should your Committee assume the responsibility for all the matter submitted to it (para. 18), this will ultimately make no difference; if the Committee should not, it will be well that the name on whose authority the prefatory matter rests should be stated.

14. Should it seem desirable on any ground, there is nothing to prevent the formation of one or more Sub-Committees of your Committee to deal with special subjects or groups of subjects within its field. But the reports of such Sub-Committees must be presented to and considered by your Committee as a whole. It is only of its Committees—not of any Sub-Committees—that the Conference can take direct cognisance. To prefatory matter prepared by Conveners of such Sub-Committees the principles laid down in the previous paragraph would apply.

15. It is desired that you will have all the draft resolutions and all the prefatory matter described in the preceding paragraphs ready in print—with wide margins—before November 15th. They should reach the members of your Committee not later than that date, so that they may have time to consider them carefully before they meet with you in Madras. It will be necessary on grounds both of con-

venience and expense that they should be printed in Madras and that you should instruct the printer to keep the type standing. As it will be necessary to distribute the work among several Presses, if there is to be no delay at the time of the Conference, please consult the Convener of the Committee of Management before giving out your work.

16. It is designed that the first three days of the Conference should be given up to sessions of the Committees. At these sessions your Committee should consider the resolutions that have been drafted. After the consultation you will have by that time carried out, these will naturally touch on most, if not all, of the subjects the Committee wishes to discuss. But the raising of new questions or moving of other resolutions by yourself or any other member of your Committee even at that stage is not prohibited, if your Committee sanctions it.

17. In 1900 there was some difference of practice in the different Committees as to the chairmanship of the Committee when it met. In some the Convener acted as Chairman, in others as Secretary. Circumstances must guide you as to which function it will be most convenient to discharge. But it is desirable that you should present the Report of your Committee to the Conference personally. As soon as possible after your Committee closes its work, you should have copies of its Report, along with your prefatory matter, struck off and placed in the hands of every member of the Conference, so that, before the session in which it is discussed in full Conference, all the members may have time to think about your Committee's proposals. When the Report comes before the Conference, it will be for you to move the adoption of each resolution contained in it, unless you wish some one else to take charge of any particular proposal.

18. At the South India Couference in 1900 the Committees were responsible for the 'preambles'; and there is an obvious advantage in the enhanced authoritativeness which the prefatory matter would gain if the same method were followed on this occasion. We realise however that the wider field the Conference covers and the consequent probable increase in the number of resolutions, taken with the greater amount of prefatory matter which we think desirable, may render the time at the command of your Committee too short to permit of its discussing the prefatory matter in a way that would make your Committee ready to assume responsibility for it throughout. We therefore would leave it to be decided by your Committee when it meets in Madras, whether the matter should stand in your name or be sent on to the Conference with its authority. We hope however that you will give to the prefatory

matter, as far as possible, a character and form that will facilitate its adoption by your Committee; and this should be the easier as it would naturally be prepared after consultation with the members of your Committee and would be mainly an embodiment of facts.

19. The Conference will bear the expense of all necessary printing and postage. It is scarcely needful to say that the expenses of the Conference will be large and its income limited. Conveners are trusted to bear this in mind.

20. The Committee of Management recognises fully the onerous and responsible nature of the work of the Conveners of Committees. If the Conference is successful, it will be in very large measure due to their energy and organising power. It trusts that you will accept the office to which so representative a body of your fellow-workers has with confidence called you, and assures you, if you accept it. of its support and cordial co-operation.

We are,

On behalf of the Committee of Management.

Sincerely yours,

F. W. KELLETT, *Convener.*

G. BENTON SMITH, *Secretary.*

Fees.

It was resolved that to meet the necessary expenses of printing, postage, etc., an admission fee of Rs. 2 for the Conference be charged to delegates, a fee of Rs. 3 for a ticket admitting a non-delegate Missionary to all sessions of the Conference and Committees without the right to speak or vote; and a fee of Re. 1 per day be charged to other visitors.

Treasurer.

The Rev. C. W. A. Clarke, M.A., C. M. S., Madras, was made Treasurer of the Conference.

Reviews of the Decade.

It was resolved, in order to give a greater completeness to the Conference Report, that short papers, reviewing the past decade, should be prepared on some of the aspects or departments of the work.

Invited Members.

Several friends were invited to become members of the Conference. (See p. xvii.)

Additional Indian Members. In order to increase the representation of Indian Christians, authority was given to the Convener and Secretary to obtain suggestions with a view to securing the membership of additional Indian Christians by communication with the Secretaries of the following bodies :—

Bengal	...	Calcutta Missionary Conference.
Bombay	...	Bombay Missionary Conference.
Mysore State	...	Bangalore Missionary Conference.
Punjab	...	[Dr. Ewing and Dr. Weitbrecht.]
United Provinces	...	Lucknow Missionary Conference.
Central Provinces	...	U. F. C. Mission, Nagpur.
Travancore	...	C. M. S. Conference and L. M. S. Committee.
Hyderabad State	...	Hyderabad Missionary Conference.
Rajputana	...	Ajmer Missionary Conference.
Madras Presidency	...	South India Missionary Association.
Burma	...	Rangoon Missionary Conference.
Ceylon	...	Colombo Missionary Conference, and Jaffna Missionary Conference.
Assam	...	[Treasurer, American Baptist Mission.]

From nearly all of these suggestions were received, acting on which the Committee issued to a number of representative Indian and Ceylon Christians who, there was reason to hope, would be able to attend, invitations to become members of the Conference.

Number. The effective membership of the Conference may be reckoned as 286.

Printing. The Committee accepted with thanks an offer from the Rev. Dr. Rudisill, Agent, Methodist Publishing House, Madras, to undertake at special rates the responsibility for the printing required for the Conference.

Conference Report. The editing of the Report was entrusted to the Madras nucleus of the Committee of Management.

An offer made by Dr. Murdoch on behalf of the Christian Literature Society to undertake the publication of the Report was gratefully accepted by the Committee of Management.

It was left to the Madras members of the Committee to arrange the details for the public meetings that had been agreed upon by the Committee of Management; also to make the necessary arrangements for the entertainment of the visiting members of the Conference. Ultimately, members whose missions were represented in Madras were in most cases entertained by the local members of their Missions. A number of others were also provided for privately or in hotels. About a score of the younger members were accommodated in Wesley College, Royapettah, where three or four large rooms were suitably fitted up. The Committee found it impossible to arrange for the free entertainment of the members, or even for a uniform rate; the charge was left to be settled between the visiting member and the host in each case. The charge at the Wesley College was Rs. 2 a day. Entertainment.

In addition Tiffin at 8 annas a head was provided daily at the place of meeting by S. Dorasawmy & Co., Confectioners to H. E. the Governor of Madras.

The following concessions were obtained for those travelling to and from the Conference: Travelling Concessions.

Railway Companies will allow missionaries and delegates travelling to the Conference in parties of not less than 4 in number 1st class on payment of 2nd class fare, and 2nd class on payment of the next lower class fare, subject to a minimum of 3 pies per mile per passenger provided a certificate from the Convener of the Committee of Management of the Decennial Conference or the Secretary or other recognised managing official of your Society is produced at least 4 clear days before this concession is required.

Applications for concessions for the forward journey stating the accommodation required, the classes, the trains and the dates, must be addressed to the Traffic Manager of the Railway from which the journey commences.

Return tickets are not granted and a fresh certificate must be produced for the return journey.

Applications for concessions for the return journey must be addressed to the Traffic Manager, Madras Railway, Central Station, or South Indian Railway, Trichinopoly, as the case may be.

The British India Steam Navigation Company will sell to delegates return tickets at single fares, but do not however hold themselves responsible in the event of there being no space in those steamers by which passage is required, and all full-paying passengers must have first claim.

In order to be sure of there being ample railway accommodation, application for the reduced rates should be made *as early as possible.*

A certificate of membership was issued to each member by the Convener of the Committee of Management for use in application for these concessions. In addition some were able to avail themselves of the ordinary Christmas reductions; but on most lines these did not come into force till December 15th, too late to be of help.

United Communion.

In view of the divergence of opinion on the subject of United Communion, the Committee of Management announced that it did not propose to arrange for a Conference United Communion Service but that it was understood that arrangements would be made, independently of the Committee, for those delegates who wished to join in a Communion Service to do so. At the invitation of the Madras Missionary Conference accordingly a largely attended United Communion Service was held, after a sermon by Dr. Torrey, on the morning of Sunday, December 14th. The Rev. J. N. Ogilvie, M.A., B.D., Senior Chaplain, Church of Scotland, Madras, presided, and an address was given by the Rev. J. A. Vanes, B.A., Wesleyan Mission, Bangalore.

Finances.

At the time of publication it is impossible to give a balance-sheet, as the accounts have not been closed. The income, raised mainly under the head of fees, will amount to about Rs. 850; the expenditure, for use of the Victoria Hall, preliminary printing, postage, Conveners, and Secretarial expenses, &c., to about Rs. 600. From the balance is to be met the cost of issuing the General Appeal, circulating to Home Boards and other bodies concerned the resolutions affecting them, and starting the

Committees appointed by the Conference. Should anything remain after these charges are defrayed, it will be handed to the Christian Literature Society towards the cost of the preparation of the Report, a cost which will include a large amount of printing during the Conference itself for which the Conference may reasonably be expected to pay, if it has any surplus.

PROGRAMME OF THE CONFERENCE.

Wednesday, December 10th, Preliminary Day of Prayer.

12 noon. Prayer Meeting in the Y. M. C. A. Building.

Chairman: BISHOP WARNE (M. E. Church).

Address by the REV. DR. R. A. TORREY (Moody Bible Institute, Chicago).

4 p.m. Prayer Meeting in the Y. M. C. A. Building.

Chairman: REV. H. GULLIFORD (W. M. S.)

Address by the REV. DR. R. A. TORREY.

5 p.m. Meeting of Conveners.

Thursday, December 11th.

10 a.m. Opening Meeting of the Conference in the Anderson Hall.

Chairman: The HON. and REV. DR. W. MILLER, (Madras Christian College.)

Addresses of Welcome by JOHN MURDOCH, ESQ., LL.D., representing the Madras Missionaries, and the RIGHT REV. HENRY WHITEHEAD, D.D., Bishop of Madras, representing the Christian community of Madras generally.

11 a.m. to 1 p.m. and 2 p.m. to 4-30 p.m. Sessions of the Committees.

5 p.m. to 6-30 p.m. Garden Party at the residence of the Bishop of Madras, Cathedral Road.

Friday, December 12th.

10 a.m. Opening Gathering in the Anderson Hall.

Chairman: REV. Dr. G. H. ROUSE, D.D. (B. M. S.).

Address by REV. J. GREGORY MANTLE, of London.

10-30 a.m. to 1 p.m., and 2 p.m. onward, Sessions of the Committees.

Saturday, December 13th.

10 a.m. Opening Gathering in the Anderson Hall.

Chairman: REV. J. HUSBAND, C.I.E. (U. F. C. S. M.).

Address by DR. R. A. TORREY.

10-30 a.m. to 1 p.m., and 2 p.m. onward, Sessions of the Committees.

Monday, December 15th.

11 a.m. to 1 p.m. in the Victoria Hall.

Chairman: THE RIGHT REV. E. NOEL HODGES, D.D., Bishop of Travancore and Cochin (C. M. S.).

Devotional Address by G. S. Eddy, Esq., M.A. (S. V. M. U.)

Consideration of the Resolutions presented by Committee VIII (Literature)—Convener: Rev. H. Gulliford (W. M. S.).

2 p.m. to 5 p.m.

Chairman: Rev. R. Stewart, D.D. (A. U. P. M.).

Consideration of the Resolutions presented by Committee I (The Native Church)—Convener: Rev. E. S. Carr, M.A. (C. M. S.)

6 p.m. English Missionary Meeting in the Victoria Hall.

Chairman: The Right Rev. S. Morley, D.D., Bishop in Madura and Tinnevelly. Speakers: The Rev. S. M. Zwemer, D.D., (of Bahrein, Persian Gulf), Rev. J. N. Cushing, D.D., (of Rangoon, Burma), Dr. A. Neve (Cashmere).

Tuesday, December 16th.

10 a.m. to 1 p.m.

Chairman: Rev. E. P. Rice, B.A. (L. M. S.).

Devotional Address by J. Campbell White, Esq., M.A.

Resolutions of Committee II (Evangelistic Work)—Convener: Rev. J. E. Scott, Ph.D. (M. E. Church).

2 p.m. to 5 p.m.

Chairman: Rev. J. N. Cushing, D.D. (A. B. M. U.).

Resolutions of Committee VI (Industrial Work)—Convener: Rev. F. Westcott, M.A. (S. P. G.).

Wednesday, December 17th.

10 a.m. to 1 p.m.

Chairman: Rev. Dr. Harpster (A. E. L. M.). Devotional Address by Bishop Thoburn.

Resolutions of Committee III (Education)—Convener: Rev. J. Morrison, D.D. (C. S. M.).

2 p.m. to 5 p.m.

Chairman: Rev. G. H. Smith, M.A. (S. P. G.).

Resolutions of Committee IV (Women's Work)—Convener: Miss Greenfield (Z. B. and M. M.).

6 p.m. Missionary Meeting in Tamil in the Victoria Hall.

Chairman: G. S. Eddy, Esq., M.A. Speakers: Revs. L. R. Scudder, M.A., M.D., and V. S. Azariah, Esq.

6 p.m. Telugu Missionary Meeting in the Y. M. C. A. Auditorium.

Chairman: Rev. H. F. Laflamme. Speakers: Revs. W. B. Boggs, D.D., and W. H. Campbell, M.A., B.D.

Thursday, December 18th.

10 a.m to 1 p.m.

Chairman: Rev. E. P. Newton, M.A. (A. P. M.).

Devotional Address by the Rev. F. S. Hatch, M. A.

Resolutions of Committee VII (Comity)—Convener: Rev. J. S. Chandler, M.A. (A. B. F. M.).

2 p.m. to 5 p.m.

Chairman: Rev. R. A. Hume, D.D. (A. B. F. M.).

Resolutions of Committee V (Medical Work)—Convener: Rev. Dr. J. Husband, C.I.E., (U. F. C. S.).

Closing Addresses: Rev. R. A. Hume, D.D. (A. B. C. F. M.).
Rev. H. U. Weitbrecht, Ph.D. (C. M. S.).

Morning Prayer Meetings.

Each morning during the Conference, Prayer Meetings will be held from 7-30 A.M. to 8-30 A.M. at the following places :—

C. M. S. House.—Egmore.
Free Church.—Royapuram.
Y. M. C. A.—Blacktown.
Wesley College.—Royapettah.

The Rev. Dr. Torrey will deliver an address at each in turn; at Egmore, on Thursday, December 11th; at Blacktown, on Saturday, December 13th; at Royapettah, on Monday, December 15th.

With two or three slight modifications the above programme was carried out.

OPENING SESSION.

The Conference was opened with the singing of the hymn *O God, our help in ages past,* after which the Rev. H. J. Bruce, (A. B. F. M.) of Satara offeied prayer.

The Rev. F. W. Kellett, M.A. (M.C.C.), Convener of the Committee of Management, then made the following statement.

OPENING STATEMENT

BY THE REV. F. W. KELLETT,

Convener of the Committee of Management.

To the chairmanship of this opening session the Committee of Management had invited Dr. Miller, and he had accepted the invitation. From the illness however which a few weeks ago gave so much anxiety to all of us he is not sufficiently recovered to be with us this morning.

The Committee has thought it better not formally to fill Dr. Miller's place on the programme, but my colleagues have compelled me much against my will to open this meeting.

In the first place I speak I am sure for the whole Committee when I say with what pleasure we see this Conference assembled here. Welcome to Madras will be extended to you by gentlemen more representative of this city than I, but the Committee through me would welcome you to the Conference for which it has been working. We are conscious of imperfection in our arrangements, and it may be that some of the members owing to this have suffered or are suffering inconvenience. If so we would appeal to their forbearance and assure them that if any of us can do anything to help them it will be a great plea-

sure to us to do so. We have done our very utmost for the Conference, and whatever imperfection there may be in the arrangements is due to failure, not of will to serve the Conference and its members, nor of labour in their service, but to the conditions of our work. Our experience has shown for example that the time we have had for arranging for this Conference has been altogether inadequate, and if there is to be another Decennial Conference I venture to suggest that the first steps should be taken at least two full years before its time of meeting. For the comparatively simple arrangements required for the South Indian Conference in 1900 a year and a half was found not too long. But though it is about that time since Dr. Ewing and Dr. Weitbrecht first mooted the question of the place where this Conference should meet, it was not till February of this year that the Committee could really begin work. That a Conference of this kind, with constituents spread from Arabia to Burma and from Galle to Kashmir, can be organised as one would wish in ten months is manifestly impossible. All that the Committee claims is that it has done its best. Had those with whom it has to do been hard and exacting it would never have ventured to make an attempt which could attain only so imperfect a success. But the help and forbearance of the members and their Missions have not failed, and for all the kindness and consideration we have received from you we would thank you.

This gives us hope for the success of the Conference. We cannot conceal from ourselves the difficulties inherent in its constitution and methods. While all 'holding the Head' we belong to bodies which are on some points separated from one another, points in some cases which have formed matter of controversy for centuries. But the Missionary cause makes such differences of little account compared with the work that unites us all—the work of carrying the good news of the common salvation to the men and women and children of this sin-stricken and

misguided land. The spirit of unity which has moved so many Missions to combine in this Conference, the spirit of sympathy which has made the members considerate towards those on whom the burden of preparation fell,—this spirit is the best augury for the hope that at each stage every member will try to put himself in the place of his neighbour and realise how every subject appeals to him. If this be done, even if the Conference achieves nothing else, it will be a school of Christian broad-mindedness and sympathy that will affect our whole future relations to one another and to all men.

The methods of the Conference are, it may be confessed, an experiment. They have been successfully followed in a Conference of a single Society. They were successfully followed here in 1900 in the South Indian Missionary Conference. But here in South India, it may be said, we missionaries all know one another and are accustomed to one another's ways. It is quite another thing to apply these methods to a Conference representative of the Missions of all India and Ceylon. Still the advantages of the methods are so great that much may wisely be ventured to secure them. We meet to-day as representatives of our Missions, men and women in almost every case who have spent many years in the work, who have been selected because their Missions trust them and believe that they are qualified to contribute to the solution of the problems of Indian mission work. We have more or less been considering during the last five months the subjects that are to come before the Conference, and we are now to discuss them face to face in Committees composed of experts. Much new light doubtless will come to us in the free ventilation of subjects there. But we look beyond our own advantage, and desire that the result of these discussions shall be made available for others interested in our work. Those who support our work, who control it from home, those too who work with us in this country but cannot be here, have a right to know on what points Missionary experts

are agreed. We are to proceed therefore by resolutions, and these resolutions will be given to the world.

One result of the constitution of the Conference is that there are members of it who are absent. They are prevented by illness or accident or other circumstances over which they have no control from being with us to-day, but they have taken part in the consideration which during the last few months has been given to the subjects which are to come before us, and they are the representatives of their Missions delegated to assist us in our work.

And it is a fact which cannot fail to increase our sense of responsibility that there are on the list of members of this Conference the names of some who have already since the deliberations connected with this Conference began passed from the field of labour to their reward. The Rev. N. H. Russell, of the Canadian Presbyterian Mission, a member of the Committee of Management, has been taken from us in what seemed the time of fresh energy and strength. The Rev. Thomas Bailey, of the Baptist Mission, Cuttack, a veteran of thirty-seven years service, has passed leaving the memory of a life whose fragrance reached us here. And in the last fortnight when all preparations had been made for her presence with us, Mrs. M. B. Fuller of the Christian Alliance Mission, Bombay, has been called home.

ADDRESS BY DR. MURDOCH.

The Rev. Dr. Murdoch, the senior Missionary in the Presidency, then welcomed the representatives on behalf of the Missionaries of Madras.

Christian Friends,—As senior member of the Madras Missionary Conference, I have been asked to welcome you to our City. This I now do in the name of the Master. May the richest blessing from on high attend this Conference, may it not only be eminently useful to India, but

may it, in some respects, exert a beneficial influence on Missionary policy throughout the world.

Considering by whom I am to be followed and the business before you, my remarks will be confined to one or two encouragements in your work.

I landed at Colombo in 1854. No general census of Missions was then available, but the number of Indian Protestant Christians could not have much exceeded 100,000. In 1861 they numbered 213,000, 30 years later, at the Bombay Decennial Conference, they were reported as 671,000. In 1900 they had increased to 1,012,000. With such progress, well may we "thank God, and take courage."

But we may hope, in the future, for even greater things than these. The Providential plan is often a long coming preparation, and then a rapid development. Sir Alfred Lyall is an experienced statesman of great ability, without any Missionary bias. In his *Asiatic Studies* he expresses the opinion that India "will be carried swiftly through phases which have occupied long stages in the lifetime of all other nations."

But although the general outlook is so bright, we shall have our seasons of despondency. What then? Let me give you my own experience. When I first came to Madras nearly 50 years ago, I made little way, and wrote a long letter on the subject to my warm friend, the first Bishop of Colombo. His reply simply was:—"O tarry thou the Lord's leisure; be strong, and He shall comfort thy heart and put thou thy trust in the Lord." Often since when I have said, "All these things are against me," have I ended by acknowledging, "He hath done all things well."

I conclude my very brief remarks by reminding you of Carey's noble watchword, which we all should adopt, "Expect great things from God, attempt great things for God."

ADDRESS BY BISHOP WHITEHEAD.

The Lord Bishop of Madras (Dr. Henry Whitehead), as representing the Christian community of Madras then delivered the following address of Welcome.

I.

It is my privilege to-day to offer the Conference a hearty welcome on behalf of my fellow Christians in Madras, and as their representative I will venture to say that it is a happy circumstance that at the beginning of this new century Madras should be our place of meeting. The Presidency of Madras has long been the most Christian part of India, and not for the first time in history the light of truth has shone most brilliantly in what the shallow judgment of the world has accounted a benighted spot. I hope therefore that it is not presumptuous on my part to think it right and fitting that at the beginning of a new century missionaries should come from all parts of India to the fountain-head of Indian Christianity.

But I do not wish to appear to-day simply as a "*laudator temporis acti.*" Certainly to-day we have no need to turn back to the history of mission work in India in the distant past as a cordial for drooping spirits. We have met together under the most encouraging circumstances. For many years at the end of the nineteenth century missionaries in India had to bear the reproach of ill-success. Statistics were appealed to as a conclusive proof that mission work was a failure, that the amount of labour and money spent was out of all proportion to the number of people converted, that the conversion of India to Christianity was not within the range of practical politics.

Now however we need not be ashamed to speak with our critics in the gate. The results of the last census are in the hands of the public, and they can decide for themselves as to the success or failure of Indian missions when judged by the rough and ready test of numerical increase.

But while we thank God from the bottom of our hearts that the reproach of ill-success has thus been rolled away from our mission work in India, that the Word of God has so mightily grown and prevailed, and that we are enabled to begin the work of the Twentieth Century with victory in view, at the same time the statistics of the last census cannot fail to give rise to many questions that deserve our serious and anxious consideration.

II.

In the first place we feel bound to ask what are the causes that have led to this vast increase of numbers in the Christian community of India. A mere increase of numbers is not in itself a cause of rejoicing. It was not the crowds that flocked about Him, but the few that believed in Him that formed the solid result of our Lord's work on earth. And before we can look with satisfaction upon the large numbers that during these last ten years have flocked into the Church of Christ, we need to ask what are the causes that have led to this rapid increase of numbers.

The answer to the question is not a simple one.

(i) Partly it is due to the effect to Christianity upon the life of the Christian community.

The superior moral discipline of the Christian Church, the greater care of the children, the freedom from caste prejudices and restraints, more rational marriage customs, better medical attendance, and a higher standard of education diffused throughout the whole community especially among the women, all these causes combined naturally lead to a much more rapid increase of population among the Christians than among either the Hindus or Mahommedans.

(ii) Partly again it is due to the power of truth. There are numbers of men and women throughout India who are won over to the Christian Church year by

year through the attractive power of truth. "The soul of man" as Tertullian said 1,700 years ago is "naturally Christian." And in every country where Christianity is preached there are men and women who find in the Gospel the pearl of great price and are ready to sell all that they have to buy it.

(iii) But in the case of the great mass movements which during the last ten years have mainly contributed to swell the numbers of the Christian community we must frankly recognise the fact that the motives impelling these movements have been of a very mixed character. In South India the accessions to the Christian Church during this period have been mainly though not exclusively from the humbler ranks of the Hindu population: and there can be little doubt that social causes have very largely co-operated with individual conviction of the truth of Christianity in bringing men and women to Christ. But in admitting that, we do not condemn the movements.

The pariah has been kept for centuries by the Hindu religion in a state of hopeless degradation. He knows that the contempt with which he is treated and the hardship he endures are the direct and necessary result of the religion of his forefathers. Suddenly he is confronted with Christianity. He finds for the first time a religion which treats him as a man, tells him of the true dignity of his human nature, sweeps away the barriers which separate him from his kind and proclaims to him that he is in common with the Englishman and the Brahmin a son of God and an inheritor of the kingdom of Heaven. And that Gospel of freedom comes home to his heart with the conviction of truth. He judges Christianity by the fruits that he can see and understand. And who will venture to maintain that he is wrong in doing so?

The despised classes in Judæa were attracted to Christ by the fact that He showed them sympathy and treated them as men. It is the same to-day. The outcasts of Hindu society have flocked to Christ in thousands mainly

because they find in Him a sympathy and a life that Hinduism denies them.

That, I believe, is the simple explanation of the mass movement that has taken place for the last twenty years and is taking place still among the pariahs of South India towards Christianity.

And we need not regret the fact that the spread of Christianity during the last twenty years has taken place mainly among the lowest grades of Hindu Society. I know that it is sometimes said that missionaries are making a mistake in sweeping such large masses of pariahs into the Church and that this conversion of the pariahs will be a fatal obstacle to the future conversion of the upper castes, especially of the Brahmins. But the objection is, I think, based upon a misconception as to the past history of Christian missions in India and the essential nature of the work of Jesus Christ.

The Brahmins and upper castes have had their chance. For more than fifty years the Gospel has been preached constantly and earnestly by able and devoted missionaries throughout all the larger cities of India to the more cultured classes. It is only within the last few years that missionaries in South India have been compelled by the force of circumstances, rather than led by any deliberate design, to turn to the pariah. And the recent movements have been only another illustration of a fundamental principle that has governed the spread of Christianity from the first. The Gospel has first been preached to those who by birth, education and hereditary training have been naturally fitted to receive it, and when as a class they have rejected it, then it has been offered to those who sat in darkness and the shadow of death. And the crowning proof of the truth and power of Christianity in every age lies precisely in this fact that the poor and despised have the Gospel preached to them. Nor is this ever an obstacle to the spread of Christian truth among the more cultured classes: the fatal obstacle to the acceptance of Christianity

at all times is pride; and if pride forbids men to enter the kingdom of Heaven with the outcaste and poor it is impossible for them to enter into it at all. A Christianity that deliberately excluded the pariahs from the Christian Church, nay, a Christianity that did not earnestly and prayerfully strive to bring them in, would be no Christianity at all.

III.

But now let me turn for a few minutes to the future. The success of the past ten years will be no inducement to relax our efforts. This Conference has not met to glory over the past, but to prepare by mutual counsel and encouragement for still more vigorous work in the years that are coming. As we look forward to the future then, what is the chief need, what is the thing most wanted to enable the Christian Church to advance by leaps and bounds and to rise to a higher moral and spiritual life? I would answer without hesitation, *Unity*.

The divisions and disunion of the Christian Church have been no doubt a source of weakness in the past: but their influence is likely to be far more disastrous in the present century. The evil of disunion does not show itself so conspicuously in the spread of Christianity and the conversion of non-Christians, as in the edification of the Church itself. Both Hindus and Muhammadans are thoroughly familiar with the existence of different and even hostile sects within their own religions. It is no shock to them to find the same state of things in the Christian Church. Disunion is no more an argument to them for the falsity of Christianity than for the falsity of Hinduism or Mahommedanism. I doubt therefore whether the divisions of Christendom have been in the past a very serious obstacle to the acceptance of Christianity by Hindus and Mahommedans. On the other hand the evil of division makes itself felt with fatal effect on the life of the Christian community itself, and so indirectly has greatly

impaired the force of that moral appeal which the life of the Christian Church should make to the world. The weakened life of a divided body cannot bear that moral witness to the world for which Our Lord prayed in His great prayer for Unity in the night before His passion.

Whatever evil then our unhappy divisions may have done to the cause of Christ in India in the Nineteenth Century I believe that those evils will be greatly intensified in the Twentieth as the Christian Church grows and increases and needs more and more the strength and discipline of a corporate life. And if there is one thing more than another which we need to pray for and strive for in the interests of our common Christianity and the great cause we have at heart it is the gift of Unity.

If, then, this is our greatest need in the future, what practically can we do to try and make unity possible? To say that a thing is needed for the advance and welfare of God's Kingdom on earth is to imply that it is possible. And to say that it is possible, is to imply that something should be done to try and bring it about. Well, I think that there are three things that we can all do to bring Unity, which now seems such a hopeless ideal, within the range of practical politics.

(1) First we can all earnestly pray for it. We all believe implicitly in the power of prayer, and know that Our Lord has promised that if two of us agree touching anything that we ask in His Name God will grant it. Let us all unite day by ay in earnestly and faithfully praying for Unity, and when the Conference next meets ten years hence, Unity will seem a much less distant ideal than it does to-day.

(2) And then, secondly, we must not be afraid to look boldly in the face the real causes and grounds of our divisions. Nothing, I believe, could be more fatal to the great cause of unity than an unreal affectation of unity arrived at by ignoring or glossing over the principles of truth on which we differ. Unity can only be based upon truth,

and if ever our divisions are to be healed and we are to be really one body in Christ, we must not be afraid to confess to one another that we regard the principles on which we differ as matters of serious importance. If it were not so, our divisions and separations would stand self-condemned at the bar of conscience. I could not stand here to-day to address you as a member of the Church of England if I thought for a moment that we met upon any other basis than that of a frank though sorrowful admission that the matters on which we cannot yet see eye to eye are matters of serious importance.

If we regarded the questions that divide us as matters of slight or no importance, our divisions would be due to a spirit of wilful and wanton schism. For mere trifles which do not affect the truth as it is in Jesus we should have rent the body of Christ asunder. If we honestly believed that this was so, we ought to hang down our heads with shame and confess at once that we were unworthy to meet together as ministers of the Gospel. Our bitterest enemies could scarcely pass upon us a severer condemnation.

But on the other hand if we differ, as I hold we do, on matters which are of deep importance and on principles for which we honestly believe it is our duty earnestly to contend, then, however sad and disastrous our divisions may be, at any rate they are a sign of our loyalty to truth : they spring, not from a spirit of wilful schism, but from a sensitive regard to the purity and fulness of that faith which was once for all delivered to the saints. And while we deeply deplore our divisions and pray earnestly that God may heal them, at the same time we can hope and believe that God will, in His mercy, overrule our honest ignorance for good, and that the Holy Spirit will in time lead us into all the truth : and we have no difficulty in gladly and thankfully recognising the fact that the power of the Holy Spirit is manifesting itself in the conversion of souls and in lives of wonderful

beauty and devotion among those large bodies of Christians who differ from us upon matters of principle, and who even hold and teach what we regard as dangerous errors.

And when once the principles on which we differ are fairly faced and prayerfully tested by the teaching of Holy Scripture, we shall have got a long way towards an ultimate agreement. No one who believes in the work of the Holy Spirit can doubt for a moment that if Christian men earnestly seek after truth in a spirit of humility and faith it is always possible for them to attain to any truth which is necessary for their unity in Christ.

(3) And then, thirdly, we can abstain from irritating attacks and uncharitable judgments on our Christian brethren whose opinions differ from our own, and steadily abstain from adopting a policy of proselytism. The question of Mission Comity will come before the Conference, and it is one of the most important with which it has to deal. It will be a great gain to the cause of unity if we can come to an agreement on this one point and lay down some broad principles which commend themselves to the reason and conscience of the Conference as a body and which will have the effect of putting our mutual relations on a better footing. We must of course carefully guard the consciences of our Indian brethren and preserve to them that same liberty of thought which we claim for ourselves. We cannot treat them in religious matters as *ascripti glebæ*, nor can we, without going back on all our principles, maintain in India the mediæval maxim "*Cujus regio ejus religio.*" But on the other hand we can scrupulously abstain from any mutual interference which tends to impair the discipline of the Christian Church, and be content to work on our own lines among our own people and allow others to do the same.

Let us all earnestly and prayerfully seek after truth, be loyal to our own convictions, strive to illustrate the principles we profess by the power and beauty of a holy life,

and we shall find that by the common effort to do God's will, according to the measure of faith given unto us we shall learn the doctrine whether it is of God.

I have ventured to say these few words on the wide subject of the Unity of the Body of Christ, because I am profoundly convinced that our present state of disunion is contrary to the mind of Christ as revealed in Holy Scripture and that to acquiesce in division and separation is to set ourselves in passive opposition to the prayer of our great High Priest :—

"Neither for these only do I pray, but for them also that believe on Me through their word; that they may be one even as Thou Father art in Me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me."

May God give to us all through His Blessed Son the Spirit of Unity and brotherly love, and enable us to speak the same thing and as members of one Body to bear one witness to the world of the truth as it is in Christ Jesus.

After the election of officers and the adoption of the Principles and Rules of Procedure, the Session was closed by the singing of the hymn *Jesus, the name high over all* and prayer by the Rev. Dr. Morrison (C.S.M.), Calcutta.

OFFICERS AND PRINCIPLES.

The following officers of the Conference were unanimously elected on the nomination of the Committee of Management:

General Secretary	Rev. F. W. Kellett, M.A., (M. C. C.) Madras.
Local Arrangements Secretary ...	G. Benton Smith, Esq., M.A., (Y. M. C. A.) Madras.
Correspondence Secretary ...	Rev. H. U. Weitbrecht, Ph.D., (C. M. S.) Lahore.
Minute Secretary	Rev. W. M. Zumbro, M.A., (A. B. F. M.) Madura.
Treasurer	Rev. C. W. A. Clarke, M.A., (C. M. S.) Madras.

On the motion of Mr. Kellett, seconded by Dr. Hume, the following statement of Principles and Rules of Procedure were unanimously adopted.

PRINCIPLES.

The following are the principles on which the Conference has been organised:

(1) Its object is to promote as far as possible harmonious co-operation between the Missions represented and their efficiency in working for the advancement of the Kingdom of God.

(2) In view of the recognised differences between different denominations represented in the Conference, no question involving doctrines of ecclesiastical principles on which these denominations differ ought to be raised in the Conference.

(3) It is not desirable that any resolution should go forth as a deliverance of the Conference unless the Conference has been able to come to practical agreement in it's favour.

(4) The constitution of the Conference is fundamentally elective. Nobody but a fully accredited member has the right to speak or vote.

RULES OF PROCEDURE.

I. No resolution shall be brought before the Conference except

(1) purely business proposals from the Committee of Management:

(2) resolutions unanimously or almost unanimously recommended by one of the deliberative Committees.

II. No question on which the denominations represented in the Conference are as such divided from one another shall be brought before the Conference or any of its Committees.

No question of ecclesiastical principle or of theological doctrine on which denomination differs from denomination shall be raised.

To prevent any subject being brought into discussion it shall be sufficient if any member of the Conference rising to order shows that it raises points on which the denomination he represents differs from another denomination represented in the Conference.

III. The previous question may be moved at any time during the consideration of any proposal. If it be supported by one-third of those voting, the proposal shall be dropped.

IV. In introducing the report of his Committee the Convener shall be allowed to speak for 15 minutes.

The mover of any resolution in behalf of a Committee shall be allowed to speak for 5 minutes.

Other speakers shall be restricted to 3 minutes.

V. In the Conference no one shall speak more than once on any motion except the proposer of a resolution, who shall have the right to reply, his second speech not exceeding 5 minutes.

VI. Members wishing to speak shall send in their cards to the Chairman and shall be called on at his discretion.

VII. In Committee rules 3, 4, 5 and 6 shall not apply.

VIII. When a vote is taken on any resolution, and the Chairman declares that it shows that the Conference has not reached practical agreement on the question at issue, that resolution shall not be included among those which have the authority of the Conference.

This shall not prevent a record being kept of the division and printed in the Report if the Editorial Committee see fit to print the discussions generally.

THE NATIVE CHURCH.

Names of the Committee.

Rev. E. S. Carr, C. M. S., Palamcottah, *Convener.*
,, J. Aberly, A. E. L. M., Guntur.
,, F. N. Alexander, C. M. S., Ellore.
,, S. Amarasekara, C. M. S., Wellewatte, Ceylon.
,, J. C. Archibald, C. B. M., Chicacole.
,, S. D. Bakkianathan, S. P. G., Ramnad.
,, Ali Baksh, C. M. S., Lahore.
,, Canon Ball, C. M. S., Calcutta.
,, Dr. W. B. Boggs, A. B. M. U., Ramapatam.
,, R. Burges, I. S. S. U., Calcutta.
,, W. H. Campbell, L. M. S., Gooty.
,, Dr. K. C. Chatterjee, A. P. M., Ludhiana.
,, W. D. Clarke, C. M. S., Madras.
,, Dr. E. B. Cross, A. B. M. U., Toungoo, Burma.
,, A. G. Danielsson, E. St., Chhindwara.
,, A. E. Dibben, C. M. S., Colombo.
,, N. L. Doss, L. M. S., Calcutta.
,, E. A. Douglas, C. M. S., Palamcottah.
,, K. Ernst, B. E. M., Dharwar.
,, Dr. F. H. Eveleth, D.D., A. B. M. U., Insein, Burma.
,, A. Haegert, B. S. M., Jamtara.
,, J. H. Harpster, D.D., A. E. L. M., Rajamundry.
,, Ola Hanson, A. B. M. U., Bhamo, Burma.
,, F. S. Hatch, Y. P. S. C. E., Calcutta.
,, G. Howells, A. F. B. M., Cuttack.
,, Dr. R. A. Hume, A. B. F. M., Ahmednagar.
,, Daniel Jones, B. M. S., Agra.
K. Krishna Row, Esq., W. M. S., Madras.
Rev. J. J. Lucas, D.D., A. P. M., Katva, Allahabad.
,, Th. Meyner, L. L. M., Madras.
Right Rev. Bishop Morley, Palamcottah.
Rev. J. Nathanielsz, W. M. S., Colombo.

Rev. Nihal Singh, C. M. S., Allahabad.
,, Dhanjibai Naoroji, U. F. C. S. M., Bombay.
,, A. Parker, L. M. S., Trevandrum.
,, Dr. M. Phillips, L. M. S., Madras.
,, J. I. Pickford, C. M. S., Colombo.
,, W. H. Rigby, W. M. S., Kandy, Ceylon.
Rao Sahib Runga Rao Mari Khisti, Wardha.
Rev. E. T. Sandys, C. M. S., Calcutta.
S. Satthianadhan, Esq., M.A., LL.D., Madras.
Rev. G. W. Scott, D.D., A. R. P. M., Rurki.
,, Dr. T. J. Scott, M. E. M., Bareilly.
,, W. M. Scott, D.D., C. S. M., Daska.
,, Dr. J. W. Scudder, A. A. M., Palmaner.
,, F. N. Shaw, M. E. M., Madras.
,, Dr. D. A. W. Smith, A. B. M. U., Insein, Burma.
,, J. F. Steele, I. P. M., Ahmedabad.
,, Dr. R. Stewart, A. U. P. M., Jhelum.
,, E S. Summers, B. M. S., Serampore.
Thra Thanbya, Rangoon.
Rev. J. A. Vanes, W. M. S., Bangalore.
,, E. M. Weaver, W. M. S., Jaffna.
,, E. F. E. Wigram, C. M. S., Lahore.
,, A. H. Wright, C. M. S., Gorakhpur.
,, H. E. Wyman, A. F. B. M., Midnapore.

N.B.—The remarks prefixed to the Resolutions were not discussed by the Conference, which is responsible for the Resolutions only. The prefatory remarks have the authority of the Committee as a whole, unless by a single signature or otherwise it is indicated that, for want of time to consider them in detail or for other reasons, the Committee preferred to allow them to stand as an introduction prepared by the Convener or some other member of the Committee.

The Resolutions are given in the form in which they passed the Conference.

[*N.B.*—The Committee presents this Report with substantial unanimity on all points, having carefully removed

all matters concerning which there was any marked disagreement—

The Preambles—as well as the Resolutions—are the pronouncement of the Committee, except where otherwise stated.

In deference to the Ceylon members of the Committee it was agreed that by the term "India" we do not include Ceylon, though it is now applicable to Burma. Hence, wherever possible, Ceylon is expressed together with India, when the latter country is mentioned. This has occasionally led to an awkwardness of expression, to avoid which it was necessary to employ the word "Native," which the Committee has otherwise removed from its Report.]

General Introduction.

To us, reviewing the progress of Christianity in India and Ceylon during the past decade, and endeavouring to ascertain the point now reached, the prominent characteristics of the situation appear to be as follows:—

1. The increasing interest of the Christian Church as a whole in the work of evangelizing India and Ceylon, as shown by the steadily increasing number of men and women sent out to do the work of Christ, the taking up of strategic points, and the entering on every department of work.

2. The blessing that attends all the various efforts, evangelistic, educational, medical, industrial, work among women, and work amongst special classes of the population, such as the outcasts, the lepers and the blind.

3. The clear proof that before the faithful proclamation of the Gospel all obstacles gradually melt away, the pride of the Brahman, the intolerance

of the Muhammadan, the apathy of the outcast, the ignorance and superstition of Hindu women, and generally the lifelessness that prevails where religion has swayed the destinies and enthralled the hearts of men without touching their consciences or meeting their deeper spiritual needs.

4. The remarkable numerical increase of Protestant Christians, which is attracting the attention of those who have hitherto been indifferent, sceptical or hostile in regard to the progress of Christian Missions.

5. The still more remarkable spiritual progress in many, and probably in all, parts of the Mission Field, shown in some Missions by the rising proportion of communicants to the general Christian community, and in others by the steadily increasing number of Christian men and women possessed of considerable Bible knowledge, high Christian character, and marked spiritual experience.

6. The possession by the Christian Church of the accumulated experience and results of the last century, the translations of the Scriptures in so many different languages, the beginnings of a valuable indigenous Christian literature, especially in the department of hymns, a large band of consecrated men and women, a still larger community of those who, if not rising to the highest regions of Christian life and experience, have shown marked spiritual progress as compared with their non-Christian neighbours and the classes from which they have sprung.

Thankful for the possession of these resources, deeply sensible of failure and infirmity in many

directions, but seeking her strength in dependence upon her Master, the Christian Church enters upon this new century in certain confidence that at no distant period fidelity in her Master's service will be rewarded by the destruction of idolatry, the passing away of Hindu and Muhammadan superstition, and the establishment of the sway of the Lord Jesus in the hearts of the people of India.

I. DEVELOPMENT OF CHRISTIAN LIFE AND CHARACTER.

I.

Christian Life.

In considering the subject of the Development of Christian Life and Character, it is our deep conviction that the greatest need in our Missions to-day is Christian LIFE: not more elaborate methods, or better organization, or new appliances, but more *life*, the new life from God, inbreathed by the Holy Spirit, "working in us that which is well-pleasing in His sight." As physical life must precede physical activities, such as sight and speech and locomotion, so spiritual life must go before and produce spiritual activity. True Christian life is absolutely essential to true Christian living. It is evident then that they only who really possess the life of Christ will do from the heart the works and will of Christ; that they only who have the Holy Spirit dwelling within them can bring forth the fruit of the Spirit.

A Christian who has this *life from God*, in conscious vigorous exercise, filling his heart with joy and strength, will delight to obey God's Word. When that Word says, "Owe no man anything," he will conscientiously abstain from debt. When it says: "Receive ye one another as Christ also received you to the glory of God," caste distinctions will be totally put away, consumed by the fervour

of Christian love. When the Word says: "Remember the Sabbath day to keep it holy," the Christian who is in vital union with Him who gave the command will cheerfully obey it, and hallow the day. He who realises that his body is indeed a temple of the Holy Ghost will not defile it with immorality or intemperance. This is also the true solution of the "Self-support" problem, and of many other perplexing questions in the Churches. "The Spirit of Life in Christ" will move Christians to cheerful obedience, fervent love, and holy zeal. Therefore:—

RESOLUTION I.

The Conference would emphasize the *life in Christ* as the real foundation for all true development of Christian living and character, for all Church activity and growth; and would set forth the great importance of seeking to lead all the members of our Churches into the actual possession of it. The Church of the living God must be built of living stones.

RESOLUTION II.

A converted and Spirit-filled Mission Agency.

The Conference would most earnestly invite the attention of all Missionary Bodies and Churches to the supreme importance of a truly converted and Spirit-filled Agency. The Conference sees signs for encouragement in the fact that there is evidence of an awakening in many, and that they are yearning for the power of an inward life by which they may abide in Christ and be fruitful.

III.

Special Missions.

The suggestion of Special Missions and Conventions, with the aim of bringing the people into a fuller experience of spiritual life, has been very heartily endorsed. The

opinion seems to be widespread that such gatherings would be productive of great good. At a Conference of C. M. S. missionaries at Allahabad in 1898 the following Resolution was passed:—"That the Conference suggests to the Parent Committee that it should encourage gatherings (to last say for a week) in all parts of the Indian Missions, for the Indian clergy and lay-workers, for the deepening of spiritual life, to be conducted, in the vernaculars where possible, by suitable missionaries, European or Indian, of approved evangelistic power and experience." The visits of men specially adapted to this work have resulted in lasting blessing. Indian Christians would most gladly welcome such a movement. Some of them have said to missionaries, "you have your Conventions on the hills, but there is nothing of that sort for us on the plains." For many years some such meetings have been held in various places with very encouraging results. It is specially encouraging to notice that some of these have been organised and conducted by the Indians themselves. A suggestion is made that longer time should be devoted to each locality where a Convention or Mission is held than is usually the case, as sometimes several days are required for the Christians to become really and deeply interested.

Resolution III.

The Conference recommends the holding of special Conventions of Indian and Ceylon Christians and Missionaries, to seek for a real spiritual uplift and a true Pentecostal baptism, in consequence of which Christian obedience and service will become a delight, and the Churches will become purer, stronger, and more fruitful, to the glory of God. The Conference further suggests that, as it is sometimes found to be the case that the meetings are brought to a conclusion just at the time

when the Spirit of God seems to be manifestly working, and the truth is beginning to prove its power, greater elasticity be given in the time allowed for such gatherings. The Conference is, moreover, strongly convinced that such gatherings would result, not only in the deepening of the spiritual life of Christians, but also in the conversion of non-Christians.

Resolution IV.

A great Revival needed.

Believing that a great revival is urgently needed at the present time in the Churches of Christ in India and Ceylon, and recognising that there is a growing spirit of expectation in these Churches of a spiritual revival similar to those which have been granted in other Churches, *e.g.*, in Uganda, Japan, Australia, &c., and being convinced that such a visitation of Divine Grace would result in:—

(1) The deepening of the spiritual life and sense of responsibility of all Christian workers;

(2) The impressing upon the members of the Churches the great necessity of a more consecrated life, and of active efforts for the salvation of relatives and neighbours;

(3) The conversion of large numbers of nominal Christians to a personal faith in Christ;

(4) The winning to Christ of many from the increasingly large number of those who have lost faith in their old religions;

the Conference, while recognizing that such blessings ought to be sought by every preacher in the course of his ordinary Ministry, yet would recommend that the Missions in the different language areas, either singly or in combination with others, should concert measures with this end in view;

special sermons being preached on the lines indicated by the subjects above mentioned, and fervent intercessory prayer being continually made for a great spiritual revival in India and Ceylon.

Resolution V.

The Conference, realising that the Sabbath is one of the great bulwarks of Christianity and that the neglect of its observance frequently prevails, deeply deplores the fact that so many Europeans in India, officials and non-officials, pay so little regard to the sacredness of the Lord's Day, and thus, (being classed as Christians by people generally), become a stumbling-block in the way of others, and by their conduct throw discredit on the Christian name, and form a great obstruction to the progress of the Gospel. Sabbath Observance.

In connexion with the Christians of this country the Conference further recommends the following means of improvement :—

1. A good example on the part of missionaries, ministers, and other Christian workers. Let all avoidable Sunday travelling and unnecessary labour be carefully discarded so that weak brethren may derive no excuse from the conduct of their leaders.

2. Frequent and systematic instruction and exhortation, both private and public, in regard to the duty of keeping holy the Lord's Day.

3. The avoidance of all arrangements, which might, even remotely, lead others to break the Sabbath, such as giving work to contractors without the proviso that the Sabbath must be respected.

4. Petitions to the Imperial Government to re-enact a Sabbath law for India, so that it may at least be a "dies non" in business, a day on which employés may abstain

from labour without breaking their contracts, or endangering in any way their pecuniary rights, a day on which courts and public offices shall be closed and Government works stopped except in cases of urgent necessity, and on which military drills and inspections and movements of every kind shall be reduced to the lowest possible limit.

5. Petitions to managers of railways, shops, and manufactories of various kinds, asking that their operations may be brought down to a minimum, if not discontinued altogether, on the Lord's Day.

6. The promotion of the Lord's Day Union and all similar Societies, or Conferences, having in view the advancement of the observance of the Sabbath.

With a view to giving effect to Nos. 4 and 5, above, the Conference requests the Lord's Day Union to act on its behalf, and urges it to do all in its power to accomplish the ends in view.

VI.

There are three great evils which exist more or less in the Churches of certain Districts of India and Ceylon and which are great hindrances to the spread of Christ's kingdom; *viz.*, *caste*, *debt*, and *intemperance*. These must be purged away before the Churches can fulfil their high vocation.

Caste.

Caste is so utterly contrary to the spirit of Christianity, so subversive of the fellowship of Christ's people, that it is greatly to be regretted that it should continue in the Church. The Lord's prayer that His people may all be one can never be fulfilled while caste remains among them. The Holy Spirit most certainly will not dwell in fulness where the spirit of caste is retained. Therefore:—

Resolution VI.

The Conference would very earnestly emphasize the deliverance of the South India Missionary

Conference of 1900, *viz.*, that caste, wherever it exists in the Church, "be treated as a great evil to be discouraged and repressed. It is further of opinion that in no case should any person who breaks the law of Christ by observing caste hold any office in connection with the Church, and it earnestly appeals to all Indian Christians to use all lawful means to eradicate so un-Christian a system."

Resolution VII.

The Conference recommends that the Scripture injunction: "Owe no man anything, but to love one another," be pressed upon the attention of the members of the Churches where necessary by plain and patient teaching, and in the case of workers, enforced by suitable rules, until the great stumbling-block of debt be removed. Debt.

Resolution VIII.

Whereas intemperance is a great and growing evil in the land, and temptations to indulge in this vice exist on every hand through the multiplication of toddy shops, &c., the Conference would recommend, as a preventive measure, the instruction, especially of the young, in the principles of temperance, and the formation of Bands of Hope and Temperance Societies. The future welfare of the Churches demands that the rising generation be safe-guarded as far as possible in regard to this prevalent danger. Intemperance.

2. DEVELOPMENT IN THE NATIVE CHURCH.

A.—Self-Support.

Whereas the Self-support of a Church is next in importance only to its growth in spiritual life; whereas this important subject has now been prominently before the Missions and the Churches connected with them for several years past, and its imperative necessity recognised alike by the Missions and the Churches; and whereas strenuous efforts are being made by many Churches toward the attainment of this end, these efforts having been in some cases crowned with success, but in too many others making but little progress towards it;—

Resolution IX.

The Progress of Self-support.

This Conference acknowledges with deepest thankfulness to God the progress that has been already made, and urges on the Missions and the office-bearers of the Churches to continue to instruct and enlighten the Churches on the duty and privilege of Self-support, and to apply with earnestness and perseverance the plans that have thus far proved successful. The Conference considers that in the organisation of new churches provision for the attainment of Self-support in the near future should be made whenever practicable,

Resolution X.

Regular reduction of foreign grants.

The Conference, believing as it does that the Churches will never rise to their responsibilities in the matter of Self-support until its absolute necessity is brought home to them by the withdrawal of foreign aid, earnestly recommends the regular

reduction of grants of Mission money made to churches of any standing,—due consideration being given to cases of extraordinary development,—thereby not only setting free funds for new work, but also training the people in the privilege of giving, and giving increasingly, of their substance to the work of the Church. This would result, the Conference feels, in the development of those Christian qualities which efforts in that direction naturally evoke.

RESOLUTION XI.

Proportionate giving.

The Conference, being assured that the Scriptural system of regular, cheerful and proportionate giving is calculated to bring a reflex benefit both on the donor and the Churches, and that it is the only course which can adequately meet the pressing exigencies of the situation, recommends that this subject be constantly brought to the notice of members, not only of organised churches, but also of those newly established, by means of systematic teaching, personal exhortation, and individual example.

RESOLUTION XII.

Methods of giving.

The Conference is of opinion that, in order to secure the hearty and liberal gifts of the people, not only must the Christian duty, privilege and blessing of giving be continually laid before them, but such methods of giving as accord with the genius of the people should be resorted to. In this connection, offerings on special festive occasions, offerings for special mercies received or dangers averted (*e.g.*, in times of sickness, &c.), first-fruits, collections of

grain and the like, should be encouraged, in addition to periodical contributions, collections, &c.

Harvest Festivals, coinciding as they do with the customs of the country, have also proved themselves an important factor in inciting the people to spontaneous and cheerful giving, and are heartily re commended by the Conference.

Resolution XIII.

Church Funds.

The Conference recommends the establishment of a fund for the support of the Pastor in connection with every church or group of churches however small, to which all the members, rich and poor, old and young, should be invited and urged to contribute periodically according as the Lord has prospered them. This will keep them in remembrance of their duty to contribute to those who minister to them in spiritual things, and also help to make up the salary of or provision for the pastor.

B.—Self-Government.

Resolution XIV.

This Conference would emphasize the principle now generally accepted, that a reasonable and increasing share of the government of the Churches should be entrusted to the members of those Churches, with the view both of training them in the art of self-government, and of enabling them to take an increasing and more intelligent interest in the affairs of their own Church. This will have a reflex influence on the advance of Self-support, as it is vain to expect the people to give liberally unless they have a due share in the government of their Church.

Resolution XV.

This Conference, realising the tendency in the various circumstances which sometimes combine to dissociate the Pastor from those amongst whom he is to labour, and the danger of the true idea of Pastoral work being lost sight of and that of "superintendence" being introduced in its place, would urge that practical steps be taken to foster increasingly in the mind of the Pastor the idea that he is an integral part of the Native Church to which he ministers, rather than connected with, and dependent upon, a Foreign Missionary Society. To this end the Conference would reiterate the recommendation of the South India Missionary Conference of 1900, Resolution III on "The Native Church," that all Pastors should be paid through some office-bearer of the Church other than the representative of the Missionary Society. Channel of payment of Pastor.

Resolution XVI.

This Conference would urge the paramount importance of definitely training Pastors and Governing Bodies in the art of Church administration, the main duty of the administrative Missionary being not to govern, but to train others to govern. The Conference strongly feels that the tendency which would lead the European to undertake administration himself rather than to be at pains to train the Churches to undertake it,—a course often demanding more labour and self-effacement,—should be at all costs resisted; and that no possibility of failure should deter Missionaries or Missionary Bodies from giving the Churches the fullest scope possible in Training Pastors to govern.

this direction. With this end in view the Conference would propose that plans be adopted in Church governing bodies whereby men of special ability may be placed in positions of responsibility in which they may have due opportunity for the exercise of their administrative powers, including the collection and disbursement of funds, subject at the same time to a supervision which, while not interfering with their due liberty of action, would secure the right discharge of their duties. The Conference is of opinion that where failures have occurred in the past they have been largely due to the fact that men have been suddenly placed in practically independent positions without due training.

Resolution XVII.

Panchayats.

This Conference considers that, where ecclesiastical principles allow, the initiation and enforcement of discipline in the Indian Churches would be more effective if use were made of the indigenous system of *panchayats*, consisting of Christian leaders, recognised as possessing some authority. This would inculcate a healthy *esprit de corps* and a sense of responsibility in regard to Christian living both among the leaders and the members of the Community.

C.—Self-Extension.

Resolution XVIII.

The Church a Missionary Church.

The Conference deems it of the utmost importance that the Churches should be constantly reminded that they are themselves a great Missionary organisation, and that upon them lies the sacred duty of making known the Gospel to those who know it not.

A Church cannot be regarded as loyal to Christ which has little or no care for those who are outside the fold, and no Mission can regard its work as satisfactory unless there is developed in the churches it establishes an earnest Missionary spirit. In India and Ceylon, where there are almost illimitable opportunities of extension, the burden of winning people to Christ must fall more and more upon the Native Churches; and while foreign help and guidance can do much, it is manifest that the whole ground can be adequately occupied with workers only as those Churches freely respond to the call Christ makes upon them, and spend themselves in an earnest effort to bring all to a knowledge of the truth. As a means to this end it is essential that the Churches themselves should possess a vigorous spiritual life, which has its outcome in the active part borne by each member in extending them.

Resolution XIX.

Individual effort.

The Conference, while deprecating any attempt to interfere with the conditions of membership in the Churches, would urge that all possible care should be taken to lead each candidate for full membership to a personal trust in Christ, and also that sufficient opportunity be given for the exercise of such spiritual gifts as God has severally bestowed upon the members. In every Church there are probably members who can render considerable aid to the Pastor by conducting services, by visiting the sick, by house-to-house visitation, in prayer and other meetings, in open-air work, in the Sunday School,

in temperance work, in work amongst children, and in a variety of other ways. Members should be trained from the commencement to care for the Church's welfare and to endeavour to make it a centre of light and holy influence.

RESOLUTION XX.

Missionary information.

The Conference would urge that information on Missionary topics should be widely disseminated in the Churches, by literature, by sermons, and by Missionary meetings; and that at stated intervals prayer meetings should be held for the definite purpose of intercession on behalf of the work of Christ among non-Christians.

RESOLUTION XXI.

Missionary Bands.

The Conference recommends that in connexion with each Church, where possible, there should be a Missionary Band, which by its own voluntary efforts should attempt the evangelization of such non-Christians as may be within its own immediate neighbourhood. Moreover, since, in some places, there are large Churches which might easily do the work which is being done by Foreign Missionary Societies in the same area, the Conference suggests that in such cases the agents of the Foreign Missionary Society might be withdrawn and the responsibility for the work thrown on the Churches.

RESOLUTION XXII.

Voluntary efforts.

The Conference further would recommend the encouragement of the spirit which, they notice with thankfulness, has led some holding good positions

to devote part of their leisure time, specially in recesses or vacations, to banding themselves together, in a systematized effort to preach the Gospel to non-Christians at their own charges, believing that such efforts go far to dispel the idea current in the minds of many that the Gospel is only preached by those who are paid to do so.

Resolution XXIII.

The Conference would also emphasize the importance of maintaining village Primary schools in connexion with the Churches, as they serve the double purpose of giving instruction to Christian children and of propagating the Gospel amongst non-Christians. Village Primary Schools.

Resolution XXIV.

The Conference would recommend that churches of each Denomination should unite in the formation of a Home Missionary Society, which shall be supported and controlled by the churches themselves and shall work in certain specified areas. Such a Society would, the Conference thinks,—(1) quicken the interest of Christians in work outside their immediate neighbourhood; (2) probably be able to utilise gifts of money and men not available to the foreign Societies ; (3) provide the ministers and laymen of these churches with fuller opportunities for the exercise of their administrative gifts ; (4) bring home, in the most pointed manner, to the Churches, their duty in this connexion ; and (5) since the Society would be controlled by the Churches themselves, apart from Home Missionary Society.

outside help, probably lead to developments in methods of work that would be instructive to all Missionaries.

Resolution XXV.

Foreign Missionary work.

The Conference further considers that the fact of a Church being not entirely self-supporting should not debar it from undertaking Missionary work even outside its own District or language area, and that care should always be taken by the Missionary Societies to see that the idea of Evangelistic work is not dissociated from that of Pastoral.

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3. THE MINISTRY—ITS TRAINING, &c.

The following paper on Theological Institutions and the Training of Pastors and Evangelists was prepared for the Committee by the Rev. T. J. Scott, D.D., of Bareilly.

Importance of the Subject.

The raising up of an indigenous ministry of evangelists and pastors is of supreme importance in the evangelization of India. Hence this subject should have our first and constant and wisest attention. The foreigner can do but little comparatively in the complete evangelization of any country. It rests with the indigenous worker. Hence this is our most important work. Here is our main hope. In a paper that must be brief, and consists mainly of resolutions, only the merest syllabus outline of some fundamentals can be given. And as this subject is always discussed in Mission Conferences, and justly, in view of its supreme and perennial importance, truisms will be repeated and emphasized, and changes will be rung on them, in "line upon line." The climax of our work as intimated is in raising up evangelists, to gather out a Church pastored

by men from its own people. The subject needs sustained attention and constant reviewing. Time and new environments make demands for variations. On the raising up and training of an indigenous ministry, let us notice (*a*) the trainer, (*b*) the trained, and (*c*) the Institution; *i.e.*, the men to do this work, the workers to be moulded for the work, and the Institution in which this is to be done.

I.—THE TRAINER.

1. This is a matter of vital importance. The trainer of men should be chosen with, if possible, more care than the men to be trained. It is possible that the authority making appointments to Theological Institutions has not always been sufficiently impressed on this point. Very much depends on the fitness of the men who undertake this work. The best possible selections should be made. Personal power over the trained means much. For the present the dependence must be largely on Europeans. The fact that the foreign missionary must still be in the field shows that he is yet to lead in this work. He has something to infuse into the trained, some superior knowledge and example to impart.

2. The men selected for this work should *themselves be patterns.* They should be men of earnest piety, deep spirituality, and zeal with knowledge. "Look ye out among you men full of the Holy Ghost and wisdom and set them over this business." Imitation is instinctive. Example is contagious. It is all-important that the trainer of men be worthy of imitation. Christ left an example. Paul said: "Follow me as I follow Christ"; and again: "Be ye followers of me."

3. The trainer of men should be *a lover of men.* Of a young man it is written: "Jesus beholding him loved him." Gregory, seeing the fair Angle slaves in the streets of Rome, said, they are angels. All men are such in possibility. Like Michael Angelo we may see an angel in the

roughest block. Eternal glory has been thrown around humanity by Christ's love of men. The author of *Ecce Homo* wrote that "Jesus for the first time among men placed the love of humanity among the virtues." Professor Drummond said: "love is a greater thing than faith." Only the lover of men can train and mould them. He will infuse his own spirit into men. Such become soultrainers.

4. He should be *a discerner of spirits.* Such a gift is mentioned in Scripture. All kinds of material finds its way into the Theological School. Those who send in men are not always wise, but, it may be, yield in their choice to lower motives. The trainer should not spend his time on unsuitable material. He must discern, sift, and select, in the fear of God.

5. He should be *a practical man.* Many hold theories which look well on paper and sound plausible in speech, but the theorist does not get much beyond mere theory. We have seen theorizers among missionaries who could work beautifully, only on paper. The practical man brings things to pass. Such should be put in charge of training men for practical success. There seems to be no pastoral instinct, properly speaking, in India. The *guru* and moulvi, as a rule, live for themselves, not for the flock. But the Gospel of Christ inspires a love for souls, and the trainer must develop and mould the pastoral and evangelistic habit, in those preparing for this work.

6. The trainer of men should be free to devote himself to this one thing. Those in our Theological Institutions often carry a double burden in the care of stations, and other interests. His should not be a hurried jaded life. He should give himself "to the Word of God and prayer." The teaching of the Bible and correlated subjects, and his maintenance of the various interests that gather about such an Institution, and his fellowship with the students new and old, will be tax enough on heart and brain. Give him a chance to do the best work.

7. It is wise to associate with the foreigner in this work of training Indians themselves. They have special qualifications to assist in it, and all the qualities before mentioned should be sought for in them.

II.—The Trained.

The question of the material is most important. We should look to *quality* rather than to *quantity*. Workers are needed, but fewer of the right stamp will bring better success. Select the candidates with care. "Lay hands suddenly on no man." We need not expect absolute perfection, but the best specimens should be selected. The distinction of evangelists and pastors can be settled after the men are trained and tried. Gifts and grace, and the direction of the Holy Spirit, will indicate the work. It is perhaps not practical to unify the various names given to indigenous workers in different Missions. We have catechists, readers, licentiates, exhorters, local preachers, evangelists, pastors, &c., and ordained men of grades.

The name is not very important, the vital matter is the man and his training. Forms of work blend and interchange. Some important qualifications in the candidates are here given.

1. They should be *converted men*. This does not go without saying. It is matter of observation that not rarely unconverted men find their way into the ministry. Before candidates are recommended this matter should be carefully tested.

2. Men of *deep piety*, in the sense of reverent obedience to God, should be selected, men marked by spirituality of heart. There is a natural difference in spiritual receptivity seen in the converted. There is in some what is called a genius for religion. Spiritual workers only can bring about the best spiritual results. Better the spiritual mind for this work, than any amount of education without this quality. Seek for *integrity* and *honesty* of life and

purpose. The ministry is a grave trust. Shun men who reveal any marked moral weakness.

3. There should be *a call to this work.* The Bible is clear on such a call. We may differ on our estimate of its tests and manifestations, but not about the fact. God's people rightly apply some tests in this matter, and trust to the leading of the Holy Spirit. Some of the best tests from the standpoint of human judgment are here given.

4. Candidates should manifest *a love for souls.* It is proposed that they become soul-winners, "fishers of men." This love of souls will be manifested in a marked interest in the salvation of their countrymen. They will desire to seek the lost sheep. They will strive to maintain a loving touch with men. Social characteristics will give them winning power. Beware of candidates who pull away and hold aloof from men.

5. Select candidates, as a rule, from among the special people with whom they are to work. While ignoring caste, we may take advantage of its influence. Social and family leads can be utilised in reaching the people. Peter for the Jews, Titus for the Cretans, Timothy of Derbe for Asia Minor; and Paul for them all. So, of course, we shall find some of general adaptation, but the rule is, evangelize a people or caste by workers from among themselves.

6. Where at all possible, candidates should be previously tested in the work. Barnabas and Saul had been workers before the Holy Ghost said: "Separate me Barnabas and Saul for the work whereunto I have called them." In most cases it is practical to recruit the training school from those who have already approved themselves in the work. One of Wesley's tests was "fruit." A German general said of a raw wavering line, "they need to be shooted a bit, and they will be all right." It is a poor Mission that cannot afford this test. This is training *in* the work *for* the work.

7. *Practical men*, able to adapt themselves to the situation and to men, should be selected. Candidates of hard common sense, self-reliant under responsibility, should be selected. A close observer of men, himself of a practical turn of mind, will discern this trait in men. Many a preacher fails miserably for want of a little tact.

8. An industrious, patient, self-sacrificing spirit should be sought after. Without these qualities there will be no steadiness and endurance in the candidate.

III.—The Institution and the Training.

1. Having found our trainer, and the material to be wrought upon, we may turn to the work to be done in training. Various phases of this subject have been presented to the committee for discussion, but it is impossible to cover the whole ground, in the limits imposed on this particular subject. Contributions have reached us on the subject of different Missions uniting in the various language areas in common Training Institutions; also urging the establishment of an Indian Theological College undenominational and of high class. On the other hand we have received communications earnestly disputing the practicability or possibility in India, or any country, of a common Theological Examining Board, or a central Theological College on undenominational lines. The conditions of Missions differ, needs vary greatly, and views of doctrine are antagonistic, precluding large unity of action in many matters.

2. But there are certain general principles that must command the assent of all and should have perpetual emphasis in the training of a theological institution. A brief syllabus of such principles, adapting it to India, may be thus given:—

(1) Moral and spiritual development.

(2) The fundamentals of theology resting on the Bible.

(3) Method in thought and study. An effort to bring the student's mind into working order.

(4) Practical workers as evangelists and pastors.

(5) As much related collateral information as can be conveniently imparted.

(6) Manliness, physical and mental, good manners and courtesy. Catechists, as one has said, should not be "weak in the legs."

The vital importance of these principles will be seen by all. The aim should be to raise up workers adapted to India. It is said that one Theological College seems to be aiming at preparing curates for parishes in England.

3. Perhaps all will assent to the utility of the following outline, which can be filled in with the special authors and type of theology desired by each mission. The training of pastors and evangelists need not materially differ. Their work will likely blend and interchange at times.

I. *Exegetical Theology*, including (1) something of Biblical Introduction, (2) Methods of Exegesis and Interpretation, (3) Canon of Scripture, (4) Sacred languages.

II. *Historical Theology*, including (1) something of Archæology, (2) Sacred and Church History, (3) Patristics, or the Fathers, (4) History of Doctrines, (5) Comparative Creeds and Symbolism.

III. *Systematic Theology*. The systematic grouping and orderly presentation of the doctrines of the Bible, as (1) Apologetics, (2) Dogmatics, (3) Ethics, (4) Polemics, suited of course to India.

IV. *Practical Theology*, (1) The organisation of the Church, (2) The ministry, its duties and support, (3) Forms of religious instruction, sermonic, catechetical, Sunday schools, public worship, church music, &c., (4) Evangelism and pastoral care.

This brief outline covers suggestively the whole realm of Biblical and theological study. It can be filled up as intimated, with greater or less fulness, and for each Mission according to type of theology and special requirement. Great prominence should be given to the Bible.

The cry is in place, "Back to the Bible, back to Christ." entrance tests can be applied, and preparatory classes formed, according to the needs of each mission. The entrance test should be as high as at all practical. The demand for workers must determine in each case.

4. The greatest possible stress should be laid on moral and spiritual development. It is assumed that the candidate is converted. Much may remain to be done to make him a "man of God thoroughly furnished unto all good works." One writes us : "The spiritualizing of agents is of special importance." In evangelistic and pastoral work how much depends on spirituality. The training is almost an empty show without this. The Institution should be made a centre of spiritual power.

5. Some instruction in music should find a well recognised place in a course of ministerial training, and for Christian workers generally. The place and power of music and song need not be urged. Every student, at all capable, should learn to lead in singing. The more made of native airs, the better. Instrumental music should find a place. The instruments of the country especially should be used. Happy is the Christian worker who can play and sing.

6. Physical training should find a place in such an institution. Strong manly men who can "endure hardness" are in demand. A peripatetic Gospel is required, especially for village work. Our ministers must not be mere students. India is waking up to the value of physical training in the battle of life. Our spiritual workers must not lag behind. The Theological College should have a gymnasium and football and cricket ground attached. Walking exercise among the villages is valuable.

7. Akin to the subject of physical culture is the matter of some training in sanitation and the care of health. It is impracticable to do much with all students

in medicine, but the preacher or Christian worker capable of recognising and treating with simple remedies the more common diseases of the country has a most important qualification of success in his work. Some time given to this subject in a course of study will repay the outlay. The worker with some knowledge of simple remedies can be much more useful to the Christian community, and the kind feeling of the non-Christians can be won by helping them in their ills and pain.

8. Every training institution, besides its own staff, should utilise the best talent European and Indian within reach for special lectures. Contact in the lecture room with specialists and men of note and power is a great stimulant and inspiration to the student. Fresh and valuable aid can thus be brought to bear.

9. In training institutions where married students are at work, a course of study for their wives should be arranged. It should be assumed that they are in some way to assist in evangelistic and pastoral work. The social life of India makes this imperative, as work for women must be largely by women. It is not difficult to make up a suitable course for the wives during the course of the men.

10. By far greater stress should be laid on the course in the vernacular than in English. The best English-speaking and most thoroughly educated Indian preacher should know how to bring his knowledge to bear in his vernacular. There is perhaps a small exceptional demand in places for an entire or a partial course in English. On the question of degrees in Theology, and a central Institution of higher grade, discussed as a scheme recently, this is the place to say that as collegiate education is obtaining a wide place in India, a good purpose might be served by opening the way for more thorough training in English, leading to the usual degrees. This might encourage candidates of college education to take up evangel-

istic and pastoral work. This is a subject to be kept free from mere fleshly motives.

11. The desire for concentration and co-operation in the training of the Indian Ministry, and in providing a higher form of theological education, is finding expression in various ways. The South India Conference in January 1900 passed Resolutions on the subject, and a Conference of representatives from various Missions on the subject of ministerial training, held at Benares in February of the present year, passed a Resolution against multiplying Training Institutions, and recommended union of Missions in this work. The Calcutta Missionary Conference has put itself on record as favouring union in higher theological training, leading to the usual degrees. All this indicates that the time has come for Missions to jointly consider this question. Some of the reasons put briefly are: (1) scholastic education in India is coming up to the most enlightened standard of the age. Theological education should not lag behind. India should have the best, and at home in India. Evangelism among the educated classes requires this. The higher criticism, and more modern forms of theological thought and discussion, and the antagonism of educated India, which is keeping abreast of the scepticism of Europe and America, all indicate that India should provide the highest form of orthodox training. (2) The pastorate in the larger cities now makes an intellectual and social demand which can only be met by a more highly trained ministry. (3) There will be economy of labour and funds in centralising such higher forms of theological training, and it will tend to the desired unity of the Indian Church.

12. The subject of post-graduate or continued study was laid before the Committee. Requirements are so varied in the grades of workers that more cannot here be done than affirm with emphasis the utility of such study. By all means arrangements should be made to keep the

worker industriously alive and progressive in the study of the Bible and important books. Rust and stagnation, so much to be deplored, are certain to follow in the large majority of cases, without some plan of continued study.

IV. BUILDING AND SUNDRY ACCESSORIES.

1. The best possible centre should be selected in view of health, scenery, accessibility, population, preaching opportunity, and general educating influences. There is much involved in this.

2. Every Training Institution of any pretence should aim at having commodious and suitable buildings, affording chapel, class and lecture rooms, library, &c., and, it may be, kindergarten room. A beautiful building is an object lesson and educator. Here bricks and mortar are moral power. The temple with its two noble pillars, Boaz and Jachin, wreathed, and ornamented with pomegranates, was an education to the Jew. Our students should remember with affection the halls where they studied and the hallowed grounds where they pored over their Bibles.

3. A suitable library of English and vernacular books, with all needed works of reference, should be available to teachers and students. The latter should be encouraged to form habits of reading and research, and teachers should not be handicapped for what they cannot themselves afford.

4. A museum, illustrating sacred archæology, history, and especially anything connected with Bible study, is most useful. Maps, charts, diagrams, cabinets, and such things should be supplied.

5. A playground and gymnasium are important. A shrewd observer remarked: "the necks of your students are too thin." All the manly physical power we can add to our preachers will stand them in hand in the fight for India.

6. Where the wives of the students are trained, as they should be, they should have a building with chapel, class rooms, and kindergarten room and plant. The kinder-

garten will relieve the mothers while learning. Besides, the important initial impulse for good to the children cannot be estimated.

7. Literary societies for practice and discipline in composition, criticism, and public speaking should be organised. Here is the place too for the Y. M. C. A., the Y. P. S. C. E., and other guilds that afford training and opportunity for work.

8. An Alumni Association should be connected with every training Institution. The old student should remember his training home with affection. Its memories should be a life-long benediction to him. Some simple form of organisation will bind the graduates together and beget *esprit de corps* and unite them to the Institution. They should often be invited to revisit the place. In this way the power of the Institution can be perpetuated and deepened.

9. All this makes emphatic the importance of an ample endowment for such Institutions. Money is required to build up and maintain all these interests in efficiency. It should be a first care to get a good financial basis for the Theological School.

Resolution XXVI.

This Conference, regarding Ministerial Training Institutions, which seek to raise up and qualify spiritual workers familiar with the Bible, as of fundamental importance, earnestly recommends Mission Boards and Churches to keep these Institutions in the highest possible state of efficiency, and wherever deemed advisable to provide facilities for their endowment. Efficient Institution.

Resolution XXVII.

The Conference, approving of the suggestion of the South India Missionary Conference of January Co-operation of Missions.

1900, and of the Allahabad Representative Meeting of February of the present year, recommends that as far as possible there should be co-operation of Missions in these Training Institutions, in the interest of economy, of labour and of funds, and for the promotion of union in the Indian and Ceylon Churches.

Resolution XXVIII.

Interdenominational Theological Senate.

The Conference recommends the careful consideration of the question of establishing an Interdenominational Theological Senate, or Board of Examiners, for the promotion of Theological learning in India.

With a view to give practical effect to any feasible solution of this question, this Conference appoints the following gentlemen as a representative Committee with power to add to their number, and empowers them to confer with the Council of the Serampore College through the Committee of the London Baptist Missionary Society to ascertain whether they are prepared to delegate the degree-conferring powers of the Charter of that College to a Senate or Faculty representative of the various Protestant Christian bodies working in India. This Conference also empowers the Committee to confer with the various Missionary Conferences for the promotion of co-operation in theological training generally.

Rev. K. S. Macdonald, D. D.; Rev. H. U. Weitbrecht, PH. D.; Bishop J. M. Thoburn, D. D.; Rev. J. Lucas, D. D.; Rev. R. A. Hume, D. D.; Rev. J. H. Harpster, D. D.; Rev. J. Heinrichs; Rev. J. Duthie; Rev. J. Frohnmeyer;

Rev. C. H. Monahan, M. A.; Rev. G. Howells, B. D.; Rev. K. Pamperrien; S. Satthianadhan, Esq., M. A., LL. D.; S. C. Mukerjee, Esq., M. A., B. L.

This Committee subsequently met and appointed Dr. Hume Convener, Dr. Weitbrecht Vice-Convener and Mr. Howells Secretary. It also added K. C. Banerji, Esq., M. A., B. L., Rev. J. Morrison, D. D., and Rev. J. P. Jones, D. D., as additional members.

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4. WORK AMONGST THE YOUNG.

[*Note on Preambles.* The introductory Preamble, consisting of the first two paragraphs, has been adopted by the Committee. The Committee has sanctioned the adoption of the remainder of the preambles, over the signature of their author, the Rev. R. Burges.]

Introduction.

Work among the Young.

Our risen Lord gave a commission to "go into all the world and preach the Gospel to the whole creation." The commission was not conditioned in any degree. "The whole creation" surely includes the children. One-third of the population of the Empire are children under fourteen years of age. Workers among the children of India are purifying under God the very springs of future progress, and deciding the destiny of an august Empire.

I.

The family and the Church—the trainers of the human race.

God has committed the training of the human race to two institutions: 1. *To the family.* Parents are never more divinely engaged than when teaching their children the statutes of God; supplementing and amplifying the lessons taught in the Church, and illustrating and explaining the lessons of the Bible are the chief duty and should be the chief delight of parents. 2. *To the Church.* The Church is never more divinely engaged than when she teaches the "little ones." Both these institutions should strive together in holy zeal to train up the child in the way he

should go. The Church cannot take the place of the family nor the family the place of the Church. In God's economy for the present dispensation both are necessary.

Resolution XXIX.

The Conference most earnestly calls upon parents to train their children in the nurture and admonition of the Lord; and would urge that private and united prayer and Bible study be regarded by all as a daily duty; that the time thus spent be looked upon as a sacred and essential feature of the home life, and that all children should be impressed with the religious significance of this duty. The Conference also pleads that pastors fail not to realise the presence and value of children in the Church and that they devote untiring energy to discover and meet their spiritual needs. In the public Sabbath services and in the midweek meetings, some part at least of the devotional exercises should be such as to come within the comprehension of the young.

II.

The Sunday School.

The Sunday School Movement now throughout the world touches 25,000,000 persons and enjoys the confidence of all Christians. A soul-saving and Bible-teaching agency, practically co-extensive with the Protestant Church, needs no argument in its favour. In India, from small beginnings, the number of scholars has grown to 300,000. The increase between 1891 and 1900 was over 200,000. The Church has no warmer friend and no more fruitful agency than the Sunday School.

The Indian Sunday School Union.

Origin.—The first Sunday School in India, probably in Asia, was established in Serampore, Bengal, in 1803. With the increase of Missionary Societies came the increase of

Sunday Schools. The year 1876 saw the beginning of *organised* effort. Missionaries and laymen, representing eight Societies, then met in Allahabad, and founded the India Sunday School Union. It is therefore a distinctly Indian and independent organisation, though the Sunday School Union, London, generously supports the General Secretary.

The objects.—Briefly stated the I.S.S.U. exists—(1) To *emphasize* the spiritual character of Sunday School teaching. (2) To *consolidate* and *extend* Sunday School work. (3) To *educate* teachers in the best principles and methods of Bible study and teaching. (4) To *produce* and foster the growth of English and Vernacular literature suitable for teachers and scholars. (5) To *encourage* special services among young people. (6) To *unite*, for mutual help, all Sunday Schools conducted by Protestant Missions in Southern Asia.

Operations, Methods.—The I.S.S.U. binds together 17 Provincial Auxiliaries and encourages their independent action. The Hon'ble Kanwar Sir Harnam Singh Ahluwalia, K.C.I.E., of Kapurthala, is President. The other general officers reside in and represent different parts of the country. The Central Committee is composed of twelve representative persons who reside in Calcutta. The I.S.S.U. policy is one of *help* and *suggestion* and not of *control*. The *means* adopted need not be here stated as they receive attention in the following Preambles and Resolutions.

Resolution XXX.

Sunday School workers.

The Conference would call attention to the fact that Sunday School work is essentially a voluntary service; and, while acknowledging the valuable voluntary service rendered as Sunday School teachers by a considerable number of paid Mission agents, would direct attention to the Sunday School as a

valuable and fruitful outlet for the energy of the lay element in the Churches.

Resolution XXXI.

Sunday School Examinations.

The Conference, believing that Sunday School examinations, held at least once a year, tend to secure more efficient work than could otherwise be obtained, would strongly advise those who arrange such matters either to organise their own examinations or to make use of the scheme conducted by the India Sunday School Union.

IV.

The necessity of thorough preparation for Sunday School work.

The routine of management in Sunday School life is liable to crowd out of sight the spiritual side of the work. Only once a week, and then for less than a hour, has the teacher the opportunity of meeting and influencing his assembled class. There is a danger therefore that the spiritual side of the work receive far less emphasis than is necessary. The supreme aim of the Sunday School teacher is threefold: (1) so to present Christ in life and lesson as to lead the children to love Him; (2) to bring them to the point of decision for the Lord Jesus Christ; and (3) to enter so much into sympathy with each child as to be able to adapt the Bible teaching to its life and environment. The teacher who has the best interests of his scholar at heart will recognise his need of the Holy Spirit, of prayer, of thorough preparation for his duties, and of intense individual work for individual scholars.

Teaching the Word of God to the young is the greatest work in the world. It is surprising, therefore, that few workers among the young endeavour, in a practical way, to equip themselves for teaching the Word of God. Exceptions there are of course in some Missions; but, broadly speaking, scientific and vigorous methods of Bible study are not common; even a superficial acquaintance

with the fundamental principles and methods of teaching is possessed by but few; while the study of child nature, indispensable to successful work, is very rare indeed. To excel, it will be readily admitted, in any of these departments, not to speak of them all, requires persistent thought and effort.

Resolution XXXII.

The Conference urges missionaries and pastors to establish and maintain under capable leadership and supervision a teachers' weekly preparation class on the subject of the forthcoming Sabbath's lesson. Where practicable it is considered most desirable that the science and art of teaching and the study of child nature receive the attention their importance demand. Leaders who draft the programmes of annual and other conferences, conventions, etc., of mission agents and other Christian workers, will do well to give these subjects a prominent place. The attention of promoters of Christian literature is directed to the need of a small and inexpensive English primer on the principles and methods of teaching, which might form a basis for translation into the leading vernaculars of India. The principals of Theological Seminaries are desired to give special attention to these subjects so that their students may realise, in a special degree, their potency.

V.

Sunday School vernacular literature.

Sunday Schools in India are conducted in at least thirty vernaculars. Lesson literature is produced, in most cases weekly, in twenty of these vernaculars. Nearly all this literature is issued on attractive tinted paper. This con-

stant supply is made possible by individual, denominational, Tract Society and Sunday School Union enterprise. Generally the literature is supplied *below* cost price and in some cases for simply the postage. The Papers for teachers and senior scholars contain helpful notes on the lessons but are somewhat advanced; those for junior scholars are smaller and of a more simple character. The publications number altogether about fifty varieties. Approximately four-fifths of the Sunday School membership of India use the International Syllabus. Therefore most of the Lesson Papers are on the lines of that syllabus. No less than thirty-five editors, Indian and European, prepare this literature for the press. As far as possible each editor has the right of offering suggestions on the advance proofs of the tentative International Sunday School Lesson Syllabus. The need is felt among the leading workers for a graded system in the International Course, also for a supplementary Syllabus suitable for non-Christian children dealing almost exclusively with the life of Jesus Christ. Much of this literature is certainly wasted, but far more than is generally supposed finds its way into homes into which missionaries are never allowed to enter. The children who receive this literature fresh from the hand of the teacher, hearing the Bible stories illustrated and expounded, carry home the story and the paper and naturally re-tell that which they have heard. To calculate the far-reaching influence of a new story and picture which find their way each week into so many thousands of otherwise inaccessible homes is impossible.

Resolution XXXIII.

The Conference, recognising the value of existing Sunday School Lesson literature, would encourage its promoters to persevere in this line of Christian activity.

The officers of the I.S.S.U. are requested to consider the practicability of issuing in other languages, besides Bengali, a course of lessons dealing exclusively with the life and teaching of Jesus Christ, especially suitable for non-Christian children who do not come under the influence of the Sunday School teacher for more than two or three years.

The officers of the I.S.S.U. are also urged to use their influence to secure a class of pictures better and more oriental in style for insertion in the Weekly Lesson Paper.

VI.

Systematic and proportionate giving.

In the theory and practice of systematic giving lies the solution of many problems in our Indian Churches. Slowly this is being recognised in the Churches themselves. The most effective method of making systematic and proportionate giving popular and permanent is to begin with the children. The formation of this habit in childhood is the swiftest and surest way to success. Equally important is the choice of the objects to which such gifts may be devoted. The local church and the denomination to which it belongs of course have the first claim. The British and Foreign Bible Society, the Christian Literature Society, the India Sunday School Union, and other such inter-denominational agencies, also have claims which should be considered.

Resolution XXXIV.

The Conference advocates that the habit of systematic and proportionate giving to definite objects be inculcated upon the children and youth of India and Ceylon by the precept and example of parents and teachers.

VII.

Organisations for the promotion of Special Services and Daily Bible Reading among children.

The Children's Special Service Mission is an association of Christian workers of all Protestant denominations. It aims, in every legitimate way, to lead children and young people to the saving knowledge of Christ. The means used in India are (1) The preparation, sale and free distribution of suitable tracts, picture leaflets, hymn-books and magazines. (2) The promotion of the Children's Scripture Union, which aims at inculcating habits of regular, systematic and devotional Bible reading. To facilitate matters the daily portions are short and as far as possible *consecutive* (occasional omissions are necessary). Usually books from the Old and New Testaments are read alternately. In this way practically the whole Bible is read every five years. No less than 650,000 children and young people are enrolled as members in different parts of the world. (3) The holding of Children's Special Service Missions. They are conducted chiefly by the representative of this Mission, who devotes all his time to such work. The addresses most effective are those which state the claims of Jesus Christ in a clear, simple, solemn yet bright manner. Suitable music, objects, diagrams, black-board sketches, etc., prove powerful helps in quickening interest and sustaining the attention.

Probably the stronghold of this Mission in India is Tinnevelly, where the work is highly organised and most creditably administered. "The aim of the Tinnevelly Children's Mission is to supplement, not to provide substitutes for, the ordinary means of grace and spiritual privileges already enjoyed by the children. To this end the Tinnevelly Children's Mission organises special missions, *fête* days, the private reading of God's Word, special meetings for studying it and encouragements to do so, and special ways of engaging the children in work for their Saviour."

The India Sunday School Union also has two agents, one

who gives all his time, and the other who gives as much as can be spared from editorial and secretarial duties, for special services among the children.

The India Sunday School Union also promotes a system of daily Bible reading somewhat different in plan from the Children's Scripture Union. "The plan of the International Bible Reading Association, better known as the I. B. R. A., differs from other similar organizations in being *topical* rather than *consecutive.* The Bible verses forming the International Lesson for the following Sunday become the subject of meditation throughout the week. The lesson itself is read usually on Monday, and is thus before the mind throughout the week ; while on the other days selections are read from different parts of the Scriptures, which more or less fully illustrate, explain, or enforce the teaching of the main subject. This plan has advantages, in that it prompts to study and reflection, and, by bringing Scripture to bear upon Scripture, often sheds a light on passages which before had not been clearly understood." The schedule of daily Readings exists in sixteen of the leading Indian vernaculars. The world is girdled with a membership of 750,000, of whom 12,000 are in India

The Y. P. S. C. E. and kindred organisations have systems of daily Bible Reading. The plan is generally *topical.* The Y. M. C. A. adopts a permanent course which carries the reader through the Bible in a prescribed number of years.

Resolution XXXV.

The Conference considers that organisations for the promotion of special services and systematic daily Bible Reading among children are most important agencies, and bespeaks for their representatives and methods prayerful and practical co-operation.

Resolution XXXVI.

The Conference recognises the value of children's *fête* days as a means of encouraging young people in the joy of Christian life and service.

Resolution XXXVII.

The Conference further suggests that any Indian or European workers who possess special talents for influencing children should be encouraged and if possible set apart to help pastors to conduct Children's Special Services.

Resolution XXXVIII.

Effort for the conversion of children and young people.

The Conference would call the special attention of parents, pastors and teachers to the importance of lovingly and persistently urging each child of Christian parentage to exercise personal faith in the Lord Jesus Christ. The Conference desires that this should be emphasized in home, pulpit and class-room. It would also direct attention to the great importance of continuing to bring every possible spiritual influence to bear on the young as they approach manhood and womanhood.

XI.

Music for the young.

That music is an essential factor in the development and training of nations as well as individuals has long been an axiom of physical and moral science. Among the Eastern races music has always had a distinct place in religious worship. Especially was this the case among the Israelites, who were encouraged to "make a joyful noise unto the

Lord" and who even made the skilful performance of sacred music part of the education of their prophets. Orientals are peculiarly susceptible to the inspiriting influence of vocal and instrumental music.

Resolution XXXIX.

This Conference presses upon the attention of all who work among the young the importance of fostering the development of music, both vocal and instrumental, and of devoting attention to the publication of psalms and hymns and spiritual songs suitable for children and young people. The Conference would suggest the value of committing Indian tunes to writing, aiming thereby at unifying and improving devotional music. It would direct the attention of Literature Societies to these needs. It would also suggest that Children's Singing Bands be organised, as such bands are attractive and useful in evangelistic work.

XII.

Legal protection for the young.

Evidence is abundant that throughout the Empire children suffer from both public and private wrongs. The *Society for the Protection of Children in India* has for its object the prevention of the *ill-treatment* of children, the enforcement and amendment of laws on their behalf, and their safe and permanent bestowment in a healthful and morally congenial environment. Tortured, neglected and deserted children are being rescued and cared for by this protective Society, whose President is the Hon'ble Kanwar Sir Harnam Singh, K.C.I.E., and whose legal adviser is Kali Charan Banerji, Esq., M.A., B.L. The Secretary, the Rev. A. E. Summers, is resident in Calcutta.

Resolution XL.

The Conference would call the attention of pastors, missionaries, superintendents, and all who are engaged in active enterprise for the welfare of children to the valuable auxiliary known as *The Society for the Protection of Children in India.* Christian workers will aid the cause of philanthropy, purity, and righteousness, by supplying to the Secretary of that Society early information of cases of ill-treatment or of evil surroundings injurious to child life, and by subscribing to its funds.

XIII.

Young People's Society of Christian Endeavour.

The Young People's Society of Christian Endeavour is a spiritual movement whose "heart is the prayer meeting." Its *aim* is to develop in its members sterling Christian *character* and consecrated, conscientious and diligent *service* for *Christ and the Church.* Its dominant *principle* is loyalty: loyalty to the Empire under whose flag it is fostered; loyalty to the Church with which each member stands connected; loyalty to the Home of which each endeavourer forms an integral part; loyalty to the Redeemer and the Spirit's guidance. Its *field* is the world. Founded in 1881 in the Williston Church, Portland, Me., by the Rev. Francis E. Clark, D. D., it is now a worldwide Society, embracing an innumerable host of pledged members of every nation. Its adaptability to Indian soil has been tested and found "proven." Endeavour Societies in schools, Colleges, Churches and Missions have done and are now doing noble service for Christ in this land. The movement is spiritually akin to other organisations connected with the churches, for the spiritual welfare of young people, such as the *Wesley Guild, Epworth League,* &c.

Resolution XLI.

This Conference commends to the Christians of India and Ceylon organisations connected with the Churches for the spiritual welfare of young people, such as the Christian Endeavour Society; and expresses the hope that every Mission represented in the Conference will make a thorough trial of such organisations, which have already accomplished so much in India and other lands.

EVANGELISTIC WORK.

[VERNACULAR WORK AMONG NON-CHRISTIANS (HINDUS, MUHAMMADANS, &c.), EVANGELISTIC, &c.]

Names of Committee.

Rev. Dr. J. E. Scott, M. E. Mission, Ajmer, *Convener.*
,, M. D. Adams, F. C. M. S., Bilaspur.
G. W. Blair, Esq., I. P. M., Jhalod, Panch Mahals.
Rev. E. A. Booth, S. B. M., Madras.
,, W. E. Wilkie Brown, U.F.C.S.M., Alibagh, Bombay.
,, Dr. A. Bunker, A. B. M., Toungoo, Burma.
,, A. Campbell, U. F. C. S. M., Pokhuria, Manbhum.
,, J. E. Chute, C. B. M., Akidu, Godavery District.
,, Rockwell Clancy, M. E. M., Muttra.
,, A. H. Curtis, A. B. M. U., Madras.
,, A. Darby, S. P. G., Kolhapur.
B. Davidson, Esq., C. I. G. M., Hindupur.
Rev. J. Duthie, L. M. S., Nagercoil.
,, H. Fairbank, A. B. F. M., Wadala.
,, W. Goudie, W.M.S., Tiruvallur, Chingleput District.
,, E. Guilford, C. M. S., Tarn Taran, Punjab.
,, N. P. Hansen, D. L. M., Tirukoilur.
,, D. Hutton, L. M. S., Mirzapur.
The Right Rev. E. Noel Hodges, Bishop of Travancore and Cochin, Kottayam.
Rev. W. F. Johnson, D.D., A. P. M., Etawah.
,, S. Knowles, M. E. M., Naini Tal.
,, J. Lampard, B. M., Baihir.
,, A. H. Lash, C. M. S., Nilgiris.
,, J. Lazarus, D. L. M., Madras.
,, A. G. Lockett, C. M. S., Calcutta.
,, J. H. Maclean, U. F. C. S. M., Wallajabad.
,, W. R. Manley, A. B. M. U., Kurnool.
,, W. A. Mansell, M. E. M., Bijnour.
,, H. Matthies, L. L. M., Mayavaram.
,, W. McLean, C. M. S., Agra.

W. Moyser, Esq., C. M. A., Akola.
Rev. E. P. Newton, A. P. M., Ludhiana.
,, C. W. Nottrott, G. A. E. M., Chandkuri, C. P.
,, J. G. Pike, B. M. S., Cuttack.
,, E. A. Prince, W. M. S., Galle, Ceylon.
,, A. E. Restarick, W. M. S., Batticaloa, Ceylon.
,, J. W. Robinson, M. E. M., Lucknow.
,, A. Schosser, B. E. M., Puttur.
H. G. E. de St. Dalmas, Esq., F. F. M. A., Hoshungabad.
Rev. T. E. Taylor, D.D., E. H. M., Kalimpong.
A. Voss, Esq., K. C. I. H. M., Ellichpur.
Rev. T. R. Wade, C. M. S., Amritsar.
,, C. Wohlenberg, S.-H. E. L. M., Kotapad.
,, J. Wörrlein, H. L. M., Gudur.
,, Dr. S. M. Zwemer, Ar. M., Bahrein, Persian Gulf.

N.B.—The remarks prefixed to the Resolutions were not discussed by the Conference, which is responsible for the Resolutions only. The prefatory remarks have the authority of the Committee as a whole, unless by a single signature or otherwise it is indicated that, for want of time to consider them in detail or for other reasons, the Committee preferred to allow them to stand as an introduction prepared by the Convener or some other member of the Committee.

The Resolutions are given in the form in which they passed the Conference.

Literature on Evangelistic Work.

In presenting the Resolutions which the Committee desires the Conference to adopt it may be interesting and profitable to glance back at the consideration given to this department of Mission work by previous Conferences. Prior to the first General Missionary Conference, held in Allahabad, in 1872-73, there were held four Provincial Conferences, at Calcutta, in 1855, at Benares, in 1857, at Ootacamund, in 1858, and at Lahore, in 1863. At the first of these, two, out of the fourteen papers read, were upon

the subject of Vernacular Preaching and Itinerancies at the second, two, out of fourteen papers, discussed Preaching to the Heathen; at the third, out of twenty-seven papers and thirty addresses, two papers were read upon Vernacular Preaching and Itinerating; while at the fourth, out of twenty-three papers, a paper was read on Preaching to the Heathen, and two on the Hindu and Muhammadan Controversy, and the subject of Itinerations was also discussed. At the first General Missionary Conference, held at Allahabad in 1872-73, nearly the whole of the first day was devoted to the subject of Preaching to Hindus and Muhammadans, when able papers were read by such men as Doctors Wilson and Mather, the Rev. Imad-ud-Din and Rev. T.P. Hughes. At the Calcutta General Missionary Conference, in 1882-83, the subjects of Preaching to the Heathen, Work among English-speaking Hindus, Work among Muhammadans, Work among Aboriginal Tribes and Low Class Hindus, and Sunday School work among Heathen and Muhammadan Children were ably discussed by the Rev. Messrs. Forman, Smith, Hooper, Alexander, Wherry, Hughes, Parker, and others. At the last Conference, in Bombay, the first subject taken up was Work among the Depressed Classes and the Masses, and the seventh subject was Work among the Educated Classes in India.

A list of leading papers and addresses bearing upon evangelistic work which have appeared in the Reports of Missionary Conferences held since 1872 is appended to this report.

From this brief *résumé* it may be seen that the subject of evangelizing the non-Christians has not been neglected in previous Conferences. The Committee would commend this literature, more especially to the younger Missionaries, as well worthy of earnest study, and no Missionary's library should be without the printed Reports of at least the three great Missionary Conferences.

The Gospel and other Religions.

In approaching the subject of Evangelistic Work in a field like ours the Committee feels the weight of a heavy responsibility. The evangelisation of Southern Asia will go far to secure the conquest of the world for Christ. Here meet the great speculative faiths of mankind. Monotheism, Dualism, Polytheism, Atheism and Pantheism confront us in this "Garden of the Gods." Ranging from the purest Monotheism to the grossest Polytheism almost every religious belief and form of worship may be found. Fetichism, Brahmanism, Hinduism, Buddhism, Jainism, Parseeism, Muhammadanism, and Christianity have found a home in this fruitful soil. Some of these, after many centuries, are still the dominant religions of the world. That remarkable triad of non-Christian faiths—Hinduism, Buddhism and Muhammadanism—embracing almost every phase of speculative thought and illustrating almost every form of human belief, continue to hold masterful sway within the territory represented by this Conference. We are not ignorant of the forces with which we contend. As Christian Missionaries we believe in the ultimate triumph of the truth we preach. In the Cross of Christ we glory. We contrast our holy faith with these speculative beliefs. The dreary speculative philosophy of Brahmanism, the evolutional pessimistic atheism of Buddhism, and the cold fatalism of Muhammadanism can never take away the sin of the world. Nor can the fetichism and devil worship of the aborigines on the one hand, or the new school cults which have arisen under the influences of western science and thought on the other, bring about that change of heart without which no man can see the Kingdom of God.

Naturally, the work assigned to the Committee falls under four important heads, under each of which may be found appropriate Resolutions enforcing certain important practical matters which are recommended

to the Conference to be passed. These subjects are :—

A.—The Classes to be Evangelized.
B.—The Workers to be Employed.
C.—The Methods to be Used.
D.—Education as an Evangelistic Agency.

A.—The Classes to be Evangelized.

Evangelisation of all classes.

Our mission is to all classes of the population in the whole of this vast field of Southern Asia, and it is our duty to try and reach all, without regard to race, creed, caste, or social position; and while we should be alert to find those that are most accessible, we should not turn aside from a difficult field because of the small number of converts or apparent lack of success. There is a great middle class among the Hindus for which we might do more. The Buddhists too, in Burma and Ceylon, where they are found in great numbers, should be urged to accept "the Light of the World." The Committee also feels that more should be done to evangelize the members of the Moslem faith, that special missions should be opened among them, and that specialists should make a thorough study of their religion and literature and press upon them the claims of the True Prophet. There is need, too, for more special work among the educated classes. As a result of the work done in schools and colleges for nearly half a century there are thousands of young people who have learned to despise and forsake the puerilities of their old religions and yet are groping in the darkness of agnosticism, scepticism, and moral indecision: they have lost faith in their ancestral religion but have not yet accepted Christ. At the other extreme are the primitive races and depressed classes. More than fifty millions of outcasts, and low castes, and jungle and hill tribes, are beginning to awaken to a desire to find a true Saviour. We dare not neglect or reject these for whom Christ died. Surely here is a great opportunity. If we do not re-

ceive them they will be absorbed either by an increasingly polytheistic Hinduism, or by a still more aggressive proselytizing Muhammadanism. The Committee would encourage a larger faith, and, if we are true to Christ and follow the leading of the Divine Spirit, has no fear that the accession of these people in large numbers will be detrimental to the spiritual life of the Church. The Committee would urge that careful and systematic and constant effort should be made to teach the people, not only before but after baptism, that they may continue to grow in grace and in the knowledge of Christ. Truly on every hand are open doors. The most serious cases of hindrance or opposition, to which the attention of your Committee has been called, are those in Native States, where Native Christians live under certain disabilities and native evangelists are sometimes forbidden to preach the Gospel.

The following Resolutions cover the various subjects mentioned in the foregoing preamble:—

Resolution I.

Work among higher and middle classes.

This Conference, representing the vast field of Southern Asia, and convened at the beginning of the Twentieth Century, while thankful for the success achieved in the past, yet recognises the magnitude of the work still to be accomplished, especially in evangelizing the Hindus with their intricate and subtle forms of belief, their ancient, multiform and conservative, social and religious customs, and their domineering and tenacious system of Caste. It urges that, while no efforts should be relaxed in seeking to bring all to a knowledge of the truth, there should be unceasing activity in the endeavour to influence the higher and middle classes; and that the greater successes achieved among the

lower classes ought not to interfere with systematic effort among all classes of the community.

Resolution II.

Work among Muhammadans.

This Conference feels deeply the comparative fewness of the converts from Muhammadanism. It is of the opinion that this is due not so much to the character of the religion, as to the neglect of systematic efforts to reach the 62,000,000 Muhammadans of India, who are more accessible than those in any other part of the Muhammadan world. The Conference calls attention to the fact that the number of Moslems in India has increased by over five millions during the last decade and recommends that more special Missions should be organised to work among them, and that specialists both foreign and native be set apart for this important work.

AN APPEAL

An Appeal on behalf of the Muhammadans.

To The Christian Church for more earnest efforts for the evangelisation of Muhammadans, especially those of India and Ceylon.

This Conference at the beginning of the Twentieth Century feels most deeply the great claims Muhammadans have upon the Christian Church for greater and better organised efforts for their evangelisation. They have been in close contact with Christians from the beginning, and have much in common with them. According to the teaching of the Koran they should believe in the same God, accept the same Scriptures, and acknowledge Jesus, the sin-

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less Son of Mary to be a true Prophet begotten by the power of God; and yet the religion of Muhammad from its commencement in the Seventh Century A. D. has always and everywhere been the bitterest opponent of Christianity. It has subjugated Christian lands, oppressed Christians, and, when able, ruled by the sword and propagated its doctrines by force.

It is estimated* that there are at present 250 millions of Muhammadans in the world, and although some five-sixths of these are now accessible to foreigners, and Christians rule over 125,000,000, yet it is said that not one-sixtieth of them have ever been reached by a Christian Missionary.

In India the past successive Muhammadan invasions and the subsequent rule of Muhammadan dynasties have all tended to strengthen Islam, and to increase the number of its converts amongst the inhabitants. At the approaching Delhi Durbar a Christian King will be proclaimed Emperor of over 62,000,000 Muhammadans, more than thrice the number governed by the Sultan of Turkey. Of these some are rulers of vast territories, others hold positions of trust and responsibility under Government, more serve as soldiers in the army, and many are young men studying in schools and colleges. The Bible, in English and Vernacular translations, is accessible to all, and is read more now than ever before. The tide of Western civilisation is rapidly rising and reaching and influencing all, just laws

* 259,682,672, according to the carefully prepared statistics given by Dr. Hubert Jansen of Berlin in his *Verbreitung des Islams*, Berlin, 1897.

protect all, peace and liberty are possessed by all, and even Islam, so crystallized in its tenets and conservative in its polity, is being saturated and disintegrated by it, as is proved by the advanced teaching of its ablest reformers.

Hence through the Providence of God the millions of Muhammadans now under a Christian Government in this land can be approached by Christian missionaries under the most favourable circumstances, and though the special efforts hitherto made for their evangelisation have been feeble and intermittent, yet God has so blessed these that a noble band of converts, some of them eloquent preachers and able controversialists, has been won for Christ.

Considering also the peculiar requirements for efficient work amongst Moslems, especially the educated, such as a knowledge of Arabic, an intimate acquaintance with their religious beliefs only acquired by a careful study of their theological works, a familiarity with their habits of thought and the latest positions taken up by their apologists, this Conference appeals to all Christians, who love their Saviour and desire to obey His last great commandment, for earnest prayer and needful help, that missionaries, foreign and native, may be specially set apart and qualified for this great work, one of the most important now before the Christian Church.

Resolution III.

Work among Buddhists.

This Conference recognises that Buddhism is still a great force in Southern Asia, holding millions

of men in moral and spiritual thraldom. The Conference rejoices to know that considerable success has been vouchsafed to recent evangelistic work in Buddhist areas, and urges that, where possible, the Missions working in Burma and Ceylon should co-operate in larger measures of aggressive evangelisation with a view to gathering in the many who are turning toward Christ.

Resolution IV.

Work among educated classes and students.

This Conference, recognising the disintegrating effect of Western education and civilisation upon the religious faith of the educated classes in India and the value of such evangelistic efforts as have been made on their behalf, is of opinion that more attention should be given to this form of Mission work, especially by following up the work of Schools and Colleges. It recommends the various Missionary Societies to set apart men of special aptitude for such work to give lectures to university students and ex-students and others in the chief towns and centres of learning, to pay visits to their homes for friendly conversation on religious topics where such access is afforded, and in any other way to endeavour to win for Christ these classes, of whom many seem not far from the Kingdom of God.

Resolution V.

Evangelistic work in the cities.

This Conference, recognising the far-reaching influence of large cities and the urgent need of pressing the claims of Christ upon the many in them whose minds have been quickened and unsettled by Western influences, calls attention to the fact that

in many of them the force available for vernacular evangelistic effort is inadequate, inasmuch as, of the large number of missionaries resident in large cities, all but a very small fraction are engaged mainly if not entirely in institutional and administrative work.

Resolution VI.

Work among aborigines.

The Conference recognises with thankfulness the fruitfulness of the work among the aboriginal and other hill and jungle tribes. Although immersed in gross ignorance and superstition they are capable of being rapidly changed by the preaching of the Gospel among them. The success achieved in this direction should encourage us to greatly increased efforts in their behalf, and especially in view of the fact that unless the Church pushes its operations actively among them there seems a probability that at no distant date they will be absorbed into Hinduism, Buddhism and Islam.

Resolution VII.

Mass movements.

This Conference recognises in the mass movements of the depressed classes toward Christianity a genuine work of the Holy Spirit in the hearts of these humble people, and looks upon these movements as a great opportunity for advancing the Kingdom of Christ. It is true that as a class these people have but little grasp of spiritual truth, yet their coming to us is the expression of a willingness to "turn unto God from idols to serve a living and true God." Moreover they are acces-

sible and docile and may be led into a much higher social and spiritual life.

Resolution VIII.

Careful training before and after baptism. Temporal aid.

This Conference, while urging the prosecution of work among the depressed classes, would at the same time urge the careful preparation of enquirers before baptism, and the continued teaching of converts afterwards. With regard to the giving of temporal aid the Conference would adopt, with the addition of the words in brackets, the following portion of the resolution on the subject passed by the South Indian Missionary Conference in 1900. "The Conference recognizes that as among depressed classes in Christian lands, so among these, Mission work must take knowledge of social problems, and must in many ways minister to needs that are not in their nature spiritual. This Conference would however lay down as a general principle that the social work undertaken by Missionaries should under ordinary circumstances be free from all element of alms-giving, that the help rendered should have regard to the encouragement of thrift rather than the affording of temporal relief from hardship, and that no form of social help should ever be given on the condition of people becoming Christians [or in connection with baptism, either before or afterwards]. In cases of persecution, however, which have undoubtedly arisen because of their faith in Christ, the Conference recognizes that it is the duty of Missionaries to defend and help their converts to the utmost of their power."

Resolution IX.

Hindrances in Native States.

Whereas this Conference is aware of certain hindrances and difficulties attending Mission Work in feudatory and protected Native States and of disabilities under which Native Christians live in some such States :

Therefore resolved that a select Committee of Privileges be appointed to which the more serious questions, as they arise, may be referred for advice, and for representation to Government when deemed advisable.

The Conference recommends that the Committee be nominated by the following Missionary Conferences: Calcutta Conference, which shall nominate two members ; Madras, Bombay, Bangalore, Hyderabad and Lahore Conferences, which shall each nominate one member ; and the Conferences of Lucknow, Agra, Allahabad, Cawnpore and Benares, which shall together nominate one member. The senior of the two members nominated from Calcutta shall act as Convener, and vacancies as they arise shall be filled by the Conferences first nominating.

B.—The Workers to be Employed.

Resolution X.

Native Evangelists.

This Conference greatly desires an increase in the number and efficiency of Native Evangelists. Great care should be taken to train men for this work. Such training should not be considered as completed with the conclusion of a prescribed course, but continued so long as the worker remains in the work ; and only those who

give evidence of having an experimental knowledge of the truth of the Gospel should be employed.

RESOLUTION XI.

Voluntary Workers.

This Conference deplores the prevalence of the idea that the duty of preaching the Gospel rests only on paid workers, and would urge the necessity (*a*) of teaching constantly that it is the duty of every Christian to seek the advancement of the Kingdom of Christ, and (*b*) of supplementing the paid agencies of the Church by unpaid voluntary workers.

RESOLUTION XII.

Need of more foreign Missionaries.

Accepting it as a principle that India must ultimately be brought to Christ by her own sons and daughters, and bearing in mind that the first and greatest need of the fields which we represent is a large increase in the number of native workers both paid and voluntary, the Conference yet expresses its strong conviction that the number of Foreign Missionaries at present set apart for preaching the Gospel in the vernaculars of the people is both wholly inadequate to the needs of the work, and unworthy of the resources of the Christian Church.

In forming this conviction, the Conference has before it the facts,

(1), that of the Foreign Missionaries now on the field a large number are engaged in educational and institutional work;

(2), that Missionaries placed in charge of stations or districts and considered as set apart for evangelistic work have their time so greatly occupied in

the work of organising and administration, arising from the success of past labour, that but a small part of their attention can be given to the work of teaching and preaching the Gospel in the vernaculars. When these reductions are made, it is evident that the number of Foreign Missionaries whose time is chiefly given to this duty is deplorably small.

This Conference would urge that every Missionary Society should strenuously seek to accomplish the evangelisation of its field in this generation, this being understood to mean the thorough and systematic preaching of the Gospel in the language of the people in every place within that period.

For the fulfilment of this purpose the Conference recommends:

(1) that the territory of each Mission be so divided into Districts and occupied that it may be possible for the workers in it to thoroughly evangelize the area allotted to them;

(2) that the work of every Missionary District be so arranged and provided for that the whole time of well qualified Missionaries, foreign and native, may be given to aggressive evangelistic work;

(3) that the Missionary Societies at work in the field make their requests to their Home Boards according to the measure of the need which they know to exist, rather than according to the measure of expectation past experience has led them to cherish.

Resolution XIII.

This Conference, recognising that success in evangelistic work is largely dependent on proficiency in

the language used and that without it no thorough knowledge of the people can be attained, wishes strongly to emphasize the need of higher attainment in such studies, and would advise that positive steps be taken by the various Missions, where necessary, to ensure a more thorough study on the part of their members. It also deprecates the common habit of imposing on young missionaries such an amount of work and responsibility as renders it impossible for them to devote themselves to the study of the language.

Missionaries should know the vernacular thoroughly.

C.—Methods to be Used.

The Committee is not unmindful that there are many useful methods of evangelistic work, and would encourage all ways and means of carrying the Gospel to the people. Mission Halls, Bible Classes, house to house visitation, quiet work in the wards of the town or city, all these and many other ways have been blessed. But whatever method may be used, it should not be forgotten that the masses of the people live in the villages, are cultivators of the soil, and are illiterate. In order to reach the masses it is necessary to itinerate extensively and to preach much in the open air. For this work able men, who are familiar with the languages, religions, and customs of the people, and who can "rightly divide the word of truth," should be selected. The following Resolutions are now presented for acceptance:—

Resolution XIV.

The Conference regards the work of preaching the Gospel to the people, in their own tongue, on the streets, in the market places, at religious festivals, etc., as one of primary importance, for in this way multitudes have heard the glad tidings and many

Open-air preaching.

have been converted to God. The Conference urges the necessity of setting apart for this work a better qualified class of agents than those hitherto been employed, and that the work be more carefully followed up by personal conversation, house to house visitation, and in any other ways that may be deemed practicable.

Resolution XV.

Itinerating. In view of the fact that according to the census of 1901 ninety-five per cent. of the population of India resides in the villages and smaller towns this Conference is impressed with the supreme importance of that method of evangelistic work known as Itineration, since by this means alone can the mass of the population be reached by the Gospel. We therefore record our conviction that while other forms of work are by no means to be undervalued or neglected, systematic itineration should occupy much more of the time and energies of our Missionary force. This work can be carried on mainly in two ways; namely, by the location of qualified evangelists in stations from which a number of villages may be regularly visited, and also by the organising of itinerating bands working under competent leaders.

D.—Education as an Evangelistic Agency.

Your Committee heartily believes in education as an evangelistic agency and holds that our Day and Sunday Schools are now powerful for good and may become still more so, and that they are auxiliary to the great work of direct evangelization. Science is the hand-maid of religion. A day school may not only be destructive of old

errors and superstitions, but it may also be, as a Christian institution, constructive, putting in the place of what has been removed something far better. We should aim, therefore, to make all our day schools distinctly evangelistic in character. Further, it should be our aim to have a Sunday School in connection with every day school. The Sunday School can be made the means of carrying to the hearts of the children of non-Christians the precious Gospel seed, which in the near future may yield an abundant harvest.

The following Resolutions cover these points:—

Resolution XVI.

Day school should be Evangelistic.

This Conference recognises in the work of Mission Day Schools and Colleges a powerful evangelizing agency, and urges the necessity of

(1) giving great care to the systematic teaching of Christian truth in every class;

(2) the increase, as far as circumstances will permit, of Christian teachers; and

(3) the exercise of great care in the selection of the Christian teachers to be employed.

Resolution XVII.

Sunday Schools.

The Conference, recognising that in evangelistic work amongst the young there is great promise, recommends the immediate starting of Sunday Schools in connection with every Mission Church and Day School where they do not already exist, and especially urges the widespread establishment of Sunday Schools for non-Christian children.

LIST OF LEADING PAPERS AND ADDRESSES BEARING UPON EVANGELISTIC WORK WHICH HAVE APPEARED IN THE REPORTS OF MISSIONARY CONFERENCES HELD SINCE 1872.

A.—The Classes to be Evangelized.

Preaching to the Hindus, by the Rev. Dr. J. Wilson, page 12, (Allahabad Conference, 1872-3.)

Preaching to the Hindus, by the Rev. Jagadeshwar Bhattacharya, (Allahabad Conference, 1872-3.)

Work among English-speaking Hindus, by the Rev. A. Alexander, page 156, Mr. R. C. Bose, page 164, Mr. K. C. Banerjea, page 172, (Calcutta Conference, 1882-3.)

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Mohammedanism, by the Rev. C. T. Wilson, page 393, (New York Conference, 1900.)

Preaching to the Heathen, by the Rev. C. W. Forman, page 4, the Rev. M. N. Bose, page 10, the Rev. J. Smith, page 17, the Rev. E. M. Lewis, page 22, (Calcutta Conference, 1882-3.)

Work among the Educated Classes of India, by the Rev. Dr. Miller, page 258, S. Satthianadhan, Esq., page 260, the Rev. T. E. Slater, page 272, the Rev. Dr. J. McLaurin, page 289, S. R. Modak, Esq., page 291, the Rev. G. Navalkar, page 293, (Bombay Conference, 1892-3.)

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The Social Condition of the Lower Classes, by the Rev. J. Smith, page 541, the Rev. Dr. J. Scudder, page 544, the Rev. Dr. Uhl, page 550, the Rev. J. Heinrichs, page 563, the Rev. J. Stone, page 571, (Bombay Conference, 1892-3.)

Buddhism and other Heathen Systems, by Sir Monier Williams, page 33, the Rev. Dr. Shoolbred, page 40, the Rev. Dr. Ellinwood, page 50, the Rev. Dr. Murray Mitchell, page 60, (London Conference, 1888.)

B.—The Agents to be Employed.

Mode of Gathering Native Congregations, by the Rev. E. C. Scudder, page 228, (Allahabad Conference, 1872-3.)

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C.—Methods to be Used.

Bazar Preaching, by the Rev. Dr. Mather, page 38, (Calcutta Conference, 1872-3.)

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D.—Education as an Evangelistic Agency.

The Place of Education as a Missionary Agency, by the Rev. Dr. Miller, page 103, (Allahabad Conference, 1872-3.)

Sunday School Work among Heathen and Muhammadan Children, by the Rev. B. H. Badley, page 32, the Rev. J. S. Chandler, page 40, the Rev. E. W. Parker, page 45, (Calcutta Conference, 1882-3.)

Education as a Missionary Agency, by the Rev. Dr. Hooper, page 413, the Rev. W. H. Findlay, page 414, the Rev. Dr. Mackichan, page 424, the Rev. A. B. Wann, page 430, the Rev. Dr. Ewing, page 448, the Rev. L. B. Wolf, page 454, (Bombay Conference, 1892-3.)

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Education as an Evangelistic Agency, pages 112—146, (New York Conference, 1900.)

E.—Literature as an Evangelistic Agency.

The Press as a Missionary Agency, by the Rev. J. Hewlett, page 337, the Rev. Dr. Scudder, page 346, the Rev. G. O. Newport, page 355, the Rev. Dr. W. F. Johnson, page 368, (Calcutta Conference, 1882-3.)

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EDUCATION AND WORK AMONGST THE ENGLISH-SPEAKING.

Names of the Committee.

Rev. Dr. Morrison, C. S. M., Calcutta, *Convener.*
,, S. S. Allnutt, S. P. G., Delhi.
Kali Charan Banurji, Esq., U. F. C., Calcutta.
Rev. Dr. J. S. Barr, A. U. P. M., Pathankot.
,, A. P. Begg, L. M. S., Calcutta.
,, G. A. Bjork, S. A. M., Ghoom, Darjeeling.
,, G. G. Brown, A. B. F. M., Jaffna.
,, Dr. W. I. Chamberlain, Arcot Mission, Vellore.
,, W. Cutting, L. M. S., Benares.
Maung Vaw Ba, Danabyu.
Rev. Dr. J. C. R. Ewing, A. P. M., Lahore.
,, W. M. Forrest, F. C. M. S., Calcutta.
,, J. P. Haythornthwaite, C. M. S., Agra.
,, H. J. Hoare, C. M. S., Peshawar.
,, F. W. Kellett, M. C. C., Madras.
,, Dr. Mackichan, U. F. C. S. M., Bombay.
,, A. Manwaring, C. M. S., Nasik.
L. E. Martin, Esq., A. B. M. U., Ongole.
O. H. McCowan, Esq., Y. M. C. A., Rangoon.
Hon. and Rev. Dr. Wm. Miller, C.I.E., M. C. C., Madras.
Rev. E. Müller, G. E. L. M., Ranchi, Chota Nagpur.
S. C. Mukerjee, Esq., M.A., B.L., Calcutta.
Rev. R. M. Paterson, B. D., C. S. M., Gujarat.
,, W. C. Penn, C. M. S., Masulipatam.
,, G. Pittendrigh, M. C. C., Madras.
,, E. P. Rice, L. M. S., Bangalore.
,, C. J. Sandegren, L. L. M., Madura.
,, C. Satthianadhan, L. M. S., Nagercoil.
G. Benton Smith, Esq., Y. M. C. A., Madras.

Rev. Dr. E. M. Wherry, A. P. M., Ludhiana.
,, W. M. Zumbro, A. B. F. M., Madura.

N.B.—The remarks prefixed to the Resolutions were not discussed by the Conference, which is responsible for the Resolutions only. The prefatory remarks have the authority of the Committee as a whole, unless by a single signature or otherwise it is indicated that, for want of time to consider them in detail or for other reasons, the Committee preferred to allow them to stand as an introduction prepared by the Convener or some other member of the Committee.

The Resolutions are given in the form in which they passed the Conference.

SUBJECT :—The supply of Indian Christian Teachers—how may it be increased ?

Indian Christian Teachers—Supply.

So far as replies have been received to circulars sent out to all Missions in India, about 75 in all, those exclusively for women excepted, it appears that more than one-third of the teachers in Mission schools are non-Christian. We have therefore considered whether greater material inducements should be offered to Indian Christian teachers. We recognise that the demand for qualified Christian teachers exceeds the supply and that in most places they command higher salaries than Hindus of equal educational standing.

It further appears from the replies to the circulars sent out, that greater efficiency in the Christian staff of schools presents itself to managers as a more urgent and immediate need than the increase in the number of Christian teachers.

This lack of efficiency is not surprising in view of the great and increasing demand, for Missionaries are gradually extending their operations into new fields, and, at the same time, are now perceiving the possibility of increasing the number of Christian masters in their schools. Henceforward it appears to us that provision for training of Christian masters and securing greater efficiency must at least

go hand in hand with extension of work. In South India, there are a number of Government Training Schools for masters and at least eight Mission Training Schools, while a ninth, a United Training School representing three Missions, is about to be opened. The Wesleyan Missions in Southern India send their young men to be trained at Government Training Schools and establish for them Christian Hostels where the students live and where their Christian development is aided by the supervision of a Missionary or a Native Christian, who also gives instruction in the teaching of the Bible.

Recognising the necessity for the provision of training, both on the religious and secular side, for our Christian teachers.

RESOLUTION I.

The Conference recommends that those Missions which have not special Training Schools organise such schools as soon as possible, or, what we believe would be better in most cases, that two or three Missions unite in the support of such schools; or, where it seems better, that Missions make use of Government Training Schools, supplementing the instruction received there by a Normal course of Bible training. Training.

RESOLUTION II.

The Conference recommends local Missionary Conferences and Unions to appoint a representative committee to draw up a suitable course of study for such Bible Normal training.

SUBJECT:—The training of Educational Missionaries.

RESOLUTION III.

The Conference would press upon Mission Committees the necessity of seeing that Educational

Educational Missionaries should be trained to teach.

Missionaries are trained to teach. The Educational Missionary must henceforth be regarded much more as a specialist, like the Medical and Artisan Missionary, requiring a preliminary training in his specialty.

SUBJECT:—The Education of Christian Youth,—should this be provided separately from that of non-Christian? If so, how may this training be made most effective?

RESOLUTION IV.

Education of Christian Youth.

The Conference is of opinion that, in general, the training of Christian youth is at present best secured in open Mission Institutions and in well-conducted Christian Hostels and Homes. In these Christian Hostels and Homes, whether attached to Mission Institutions or conducted by other bodies, such as the Y. M. C. A., special provision should be made for the religious oversight of the residents; and care should be taken that all Christian pupils and students away from their homes receive pastoral attention.

RESOLUTION V.

The Conference recommends that, so far as practicable, provision be made for manual training in the course of instruction in Mission Schools; and that the courses of instruction for Christian girls, so far as practicable, include instruction in cooking and other domestic duties.

Upon all, cleanliness, order, self-respect and attention to sanitation should be inculcated.

SUBJECT:—Vernacular Education.

Vernacular Education.

Circulars were sent out to all the Indian and Ceylon Missions asking for information as to the extent to which

Vernacular Education is carried on, the estimate in which it is held, and the necessity for extending it. Out of the 42 Missions reporting, all but 8 carry on such work extensively, and regard it as very important, provided that proper teachers are available, men filled with the spirit of Christ and also intellectually and technically qualified. The other 8 carry on this department of work to a moderate extent and regard it as useful, provided again that there are proper teachers and supervision. Only one Mission reports the number of vernacular schools as decreasing.

According to the testimony of the various missions, Vernacular Education serves a two-fold purpose in mission economy. A Vernacular School is one of the best means of opening up evangelistic work in a village. The high respect in which a teacher is held in this country and the great desire which the people have for education give the teacher in a village school a unique opportunity, and if he is the right kind of man, he can do much in helping to extend the Kingdom of Christ. The Wesleyan Mission of Ceylon estimate that directly or indirectly they owe about 65% of their converts to their Vernacular Schools.

The other purpose which Vernacular Schools serve is to fit our Christians to read the Word of God. And again, by learning to read and write, Christians will be able to raise their position in society and make themselves more useful members of the community. We urge a sustained effort to educate all our Christian youth to read and write at least. We recognise that, in the increased attention which Government is paying to Primary Education at present, there is a great opportunity for Missions to extend their work in this direction.

Resolution VI.

The Conference recommends that Vernacular Schools as an evangelistic agency be multiplied as

money is available and proper Christian teachers can be secured.

Resolution VII.

The Conference recommends that Missionaries persistently press upon Government the necessity of devoting an ever-increasing amount of money to grants-in-aid for the maintenance and extension of Primary Education, and that Missions assure Government of their willingness to co-operate. We recommend that Missions make sustained efforts to secure that all Christian youth learn at least to read and write.

Resolution VIII.

Christian pupils to pay fees.

In reference to Christian education, the Conference recommends that fees be charged for the education of Christian pupils wherever possible, and that the responsibility of paying fees for such education be urged upon parents.

Subject :—Texts, Scripture, or Books on Christian Evidences, &c., best suited for class instruction of non-Christians. Should a system of Christian Teaching be formulated and graded up through School and College?

Resolution IX.

Text books—Christian instruction of non-Christians.

As it is desirable that there should be a concise presentation, adapted to the Indian mind, of the Gospel truth, together with a brief consideration of the more common misconceptions and difficulties with reference to the Gospel, for the use of non-Christian students in Missionary Institutions, the Conference recommends to the General Committee

of Literature that without delay steps be taken for the preparation of a Text-Book or Text-Books for use in Missionary Institutions and Schools as well as for general use.

Resolution X.

Readers.

As it is desirable that the series of Readers, English and Vernacular, used in Mission Schools be decidedly Christian in tone and be of the best as regards literary excellence and suitability of general subject-matter, the Conference would direct attention to the Christian Literature Society's series of Readers.

In view of the present activity in the production of Readers, the Conference asks the Christian Literature Society to secure that their series of Readers be kept abreast of other Readers in literary merit and suitability. We are of opinion that a revision of the existing series of Readers is required without delay, and that this revision should be made in consultation with leading Missionary educationists.

Resolution XI.

Graded Scripture Text-books.

As the conveying of a clear and comprehensive knowledge of Gospel truth to pupils in Missionary Institutions is of supreme importance, and as, while it is desirable that in the presentation of the truth there should be a large discretion and scope for initiation left to the Christian teacher, so that he may be able to bring the fresh force of his own faith and living experience of the truth to bear upon the pupils, it is yet important that full use be made of

system and method, the Conference recommends that a systematic course of Scripture Instruction be adopted in Missionary Institutions, graded to suit the different stages of a pupil's education. The Conference is glad to observe that such a graded series is under preparation, on the initiative of the South Indian Missionary Conference of 1900, and would direct the attention of all Missionary Managers to the scheme with a view to the adoption of the series if approved.

SUBJECT:—Supplementing the work done in Mission Schools and Colleges.

RESOLUTION XII.

Supplementing the work done in Schools and Colleges.

The Conference recognises that the Christian instruction given in open Missionary Institutions is essentially evangelistic, and it puts on record its opinion that no line is drawn or can be drawn between educational and evangelistic work. While thankfully acknowledging that in many cases young men in our schools and colleges have been enabled to make an open confession of faith in Christ, and that many others have received such favourable impressions in their hearts that with further instruction they may become Christians, yet recognising the difficulties in the way of those still under the lawful guardianship of their parents being baptized, the Conference recommends that, wherever possible, work in mission schools and colleges be supplemented and followed up in the hope that the Gospel seed sown during college days, should it not prove fruitful then, may do so later.

Resolution XIII.

It is desirable that in addition to the special work done by missionaries who are conducting Schools and Colleges, efforts should be made to reach the English-speaking non-Christian natives of India by missionaries making use of Lectures, Literature, Reading Rooms, Clubs or Hostels in the work of evangelization; and the Conference recommends that missionaries suited for such work should be set apart for it.

The English-speaking non-Christian Natives of India—Special Missionaries.

The Conference considers that it is important for missionaries appointed to this work to have a knowledge of the vernacular of their district.

Subject:—The Y. M. C. A.

The many thousands of non-Christian students belonging to the various Colleges and Universities of this land form one of the most needy but one of the most difficult fields of effort, and the European young men in the East imperatively need the social and spiritual ministry of the Christian Churches to a greater degree than has hitherto been extended to them. The Young Men's Christian Association is peculiarly adapted both by its long and successful experience with young men in many lands and by its representative and inter-denominational relationship to all the Churches to act for and with them in reaching these and similar classes of young men in this country.

Y. M. C. A.

Resolution XIV.

The Conference hereby records its hearty and thorough appreciation of the work of the Young Men's Christian Association in India, Burma and Ceylon. The Conference commends its general

principles and methods, affectionately accords to those engaged in its work its prayers and fellowship, and emphasises the strong claim which the Y. M. C. A. work in India has already established upon the prayers, sympathy and support of the Home Churches.

SUBJECT:—Weekly High-Class English Journal for educated India.

Journal for Educated India.

The power of the press in India is acknowledged. The readiness with which any party or any new movement establishes its organ for the advocacy of its views is patent to all. The eagerness with which educated India reads recognised organs of public opinion and the weight it attaches to the views expressed show that the Christian Church would have in a journal that will appeal to the educated classes of the land a means of the most powerful kind for enlightening, forming and leading public opinion. The journal that will be most potent must have a wide outlook and share in a variety of interests. It must give information and guidance in all that educated India ought to know.

In size and style the journal should be something like the English *Spectator*. It might begin with a modest 16 pages and gradually grow. The price must be cheap, not more than one anna a copy or Rs. 3 a year.

The paper should have a series of paragraphs giving succinctly and brightly the chief events of the week. Longer articles on the more important events would follow. Those on foreign affairs would be so written as to be informing and helpful to the people of this country. Indian affairs would be discussed at greater length; and would be treated so as to interpret the aims of the Government to the people, and convey to the Government intelligent criticisms of its measures. The important books of the day would be reviewed, and those best suited

to the educated classes would be recommended. Articles on religion, philosophy, science, and literature would naturally find a place.

The journal must be distinctly a newspaper, conducted on strictly business principles. The whole, however, must be conceived and written from the Christian standpoint and in the Christian spirit; the contents must be Christian in the widest and best sense of the term.

If a suitable editor can be set apart for this work, the task will be easy. If it be impossible to secure one single editor, it may be possible to secure in some large centre of mission work an editorial committee to manage the paper.

Resolution XV.

As the press is rapidly increasing in power and influence in this country, it is desirable that a high-class weekly journal, conducted on Christian principles, be established for the educated classes in India.

Resolution XVI.

The Conference appoints the following Committee to consider the question, and, if satisfactory arrangements can be made, to take steps to start the paper without delay.

Rev. A. B. Wann	...	Calcutta.
,, J. N. Farquhar	...	Do.
,, Dr. D. Mackichan	...	Bombay.
,, Dr. R. A. Hume	...	Ahmedabad.
,, Dr. J. R. Ewing	...	Lahore.
,, Dr. H. U. Weitbrecht		Do.
,, H. Gulliford	...	Madras.
,, F. W. Kellett (*Convener*)		Do.

SUBJECT:—The desirability and practicability of Missions uniting in the support of colleges in the great centres.

Union in Mission College Work.

Recognising the many advantages of co-operation in all branches of higher education, and the probable large increase of expenditure in the near future, particularly in connection with more advanced studies, the Committee is of opinion that Missions should in an ever-increasing measure combine in instituting and maintaining Colleges, particularly First Grade Colleges, and other educational Institutions.

We are glad to note that the spirit of union so conspicuous in the South Indian Missionary Conference of 1900 has already borne practical fruit in the establishment of a United Mission Training School and a joint Theological College, both supported by the Presbyterian Missions of South India; and has been still more strikingly manifested in the scheme now under consideration, whereby several American Missions, of different denominations, will share with the English and Scotch Missions already united in the support and control of the Madras Christian College. It is not unreasonable to hope that by earnest and prayerful effort much more may be accomplished in this direction in different parts of India.

RESOLUTION XVI.

The Conference recommends that, wherever practicable, Missions should aim at united effort in the support of Mission Colleges and other educational Institutions.

RESOLUTION XVII.

Additional Mission Colleges.

The Conference, recognising the unique opportunity which Mission Colleges possess of evangelising those classes which are largely inaccessible to other methods of Missionary Agency, would hope that this

declaration of their opinion may lead to the establishment of Mission Colleges in all large centres of population, the principle of co-operation being observed, wherever possible.

SUBJECT:—The proposals of the Indian Universities Commission as they relate to Missionary Institutions.

Both by their concern for the intellectual and religious advancement of the country, and by their actual participation in the work of education, missionaries are directly interested in the proposals put forward in the Report of the Indian Universities Commission. The Conference heartily endorses the need for enquiring into the condition and working of the Indian Universities as well as the object set before the Commission in the Resolution appointing the Commission. Indian Universities Commission.

RESOLUTION XVIII.

The Conference welcomes the following points, among others, in the Report of the Commission:— Approval.

1. The raising of the standard for matriculation, where necessary, especially in English. This effected, the Conference is of opinion that a number of the existing evils will of themselves disappear.

2. The reconstitution of the Senate and Syndicate so as to secure to the Affiliated Colleges and to educationists a more adequate voice in the management of the affairs of the University.

3. The modification of the Acts of Incorporation of the Universities so as to permit of the Universities themselves providing lectures in special subjects, as also really advanced courses in ordinary subjects, and otherwise aiding the advancement of learning, *e. g.*, by University Libraries.

With reference to the election of the Syndicate, however, the Conference believes the adequate representation

of Colleges and educationists would be better secured by entrusting the election to the several Faculties, rather than to the Senate.

Resolution XIX.

Disapproval.

The Conference is constrained to disapprove of the following points in the Report of the Commission:—

1. The proposal that the Director of Public Instruction should be *ex officio* the Vice-Chairman of the Syndicate or Directorate of the University and should be the usual adviser in the matter of affiliation of new Colleges.

2. The disaffiliation of existing Second Grade Colleges and the policy of refusing affiliation to such Colleges in future. Among other objections to this recommendation of the Commission, the Conference believes that the progress of the Higher Education of women will be seriously retarded if no new F. A. Colleges for women can be established.

WOMEN'S WORK.

Names of Committee.

Miss M. Rose Greenfield, Z. and M. M., Ludhiana, *Convener.*
,, Abbott, A. B. F. M., Bombay.
,, A. S. Aitken, Z. B. and M. M., Kasur.
,, E. D. Anderson, A. U. P. M., Pasrur, Sialkot.
,, Armstrong, A. B. M. U., Rangoon.
Mrs. Armstrong, A. B. M. U., Rangoon.
Miss A. E. Baskerville, C. B. M., Cocanada.
Mrs. Bissell, A. B. F. M., Ahmednagar.
Miss Bose, C. E. Z. M. S., Bahrwal, Punjab.
,, J. R. Brandon, C. E. Z. M. S., Masulipatam.
Mrs. H. J. Bruce, A. B. F. M., Satara.
Miss Bunn, A. B. M., Pegu, Burma.
,, Brenton Carey, C. E. Z. M. S., Karachi.
Mrs. Jacob Chamberlain, A. M., Ootacamund.
Miss L. M. Cooke, M. S. U. W., Bombay.
Mrs. Dean, A. B. F. M., Bombay.
Miss Ewart, C. E. Z. M. S., Madras.
,, Fallon, Z. B. and M. M., Allahabad.
,, Fistler, A. F. M., Nowgong.
Mrs. H. D. Goldsmith, C. M. S, Madras.
Miss Mary Graybiel, C. W. B. M., Mohaba.
,, M. E. Gregg, M. E. M., Muttra.
,, Gregory, U. F. C. S. M., Nagpur.
,, Cora Hansen, C. M. A., Mehemdabad, Gujarat.
,, Harding, C. E. Z. M. S., Burdwan.
,, A. G. Hill, Y. W. C. A., Calcutta.
Mrs. Hooper, C. M. S., Mussoorie.
,, M. B. Ingalls, A. B. M. U., Thongzee, Burma.

Miss E. Karney, C. E. Z. M. S., Gampola, Ceylon.
,, E. Kaundinya, B. E. M., Mangalore.
,, Christine Lawson, M. E. M., Bombay.
,, Ligertwood, U. F. C. S. M., Poona.
,, Longhurst, C. S. M., Calcutta.
,, Mason, C. E. Z. M. S., Batala, Punjab.
,, Edith May, A. U. M. S., Allahabad.
,, McLean, C. S. M., Sholinghur.
,, Miller, U. F. C. S. M., Jaipur, Rajputana.
,, Nainby, F. F. M. S., Sehore.
Mrs. S. E. Newton, A. P. M., Lahore.
,, L. S. Parker, M. E. M., Moradabad.
Miss C. Parsons, W. M. S., Mysore.
Pandita Ramabai, Poona.
Miss Vivi Rinman, E. S., Chhindwara.
,, Roberts, I. P. M., Anand.
,, C. J. Samson, M. E. M., Calcutta.
Mrs. Jared Scudder, A. M., Palmaner.
,, John Scudder, A. M., Vellore.
Miss K. M. Scudder, A. M., Ranipettai.
,, Simmons, L. M. S., Jammalamadugu, Cuddapah District.
,, Ada E. Skelton, Z. B. and M. Mission, Ratnagiri.
Mrs. Sorabji, Poona.
Miss Mary M. Stephen, U. F. C. S. M., Madras.
,, G. Stephens, M. E. M., Madras.
Miss Jessie Taylor, B. Z. M. S., Calcutta.
Mrs. Baylis Thompson, L. M. S., Neyur.
Miss Tuck, L. M. S., Berhampur, Murshidabad.
,, Valpy, C. E. Z. M. S., Calcutta.
,, Warrack, U. F. C. S. M., Calcutta.
,, Wauton, C. M. S., Amritsar.
,, Wilson, Z. B. and M. M., Bombay.

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of the Committee as a whole, unless by a single signature or otherwise it is indicated that, for want of time to consider them in detail or for other reasons, the Committee preferred to allow them to stand as an introduction prepared by the Convener or some other member of the Committee.

The Resolutions are given in the form in which they passed the Conference.

I.—Baptism of Women Converts.

All over India there is a movement towards the Light, and women and girls are beginning to ask, What hinders us from being baptized?

Zenana and School work is bearing fruit, and the number of secret, or confessing but still unbaptized believers, both women and girls, is steadily growing all over the land.

We need then carefully to consider what the will of the Divine Master was when He gave the command for baptism, and also the advantages accruing from obedience to that command.

Although there are many different opinions on this subject, yet there are some in which we all agree ;—(1) Baptism is the outward and visible sign of an inward and spiritual grace. (2) It is the voluntary ratification of the candidate's resolution to serve Christ. (3) It is the generally accepted initiation into the Church of the leading Christian denominations.

As to the advantages resulting therefrom :—(1) It is obedience to Christ, and only through obedience can true blessing come. (2) It is a definite expression of loyalty to Jesus Christ. (3) It is the outward link which binds the candidate to the Church.

We all agree that in no case should wives and mothers be *urged* to break family ties in order to publicly confess Christ by baptism, but rather that they be encouraged, even in the face of bitter persecution, to witness for Christ in their own homes, in order that their husbands and children also may be by their consistent lives won for Christ.

At the same time there will often be those who after earnest thought and prayer will themselves be led to the conviction that the call has come to them from God to confess their faith in Christ by baptism. Dare we, who have ourselves experienced the blessing that has come into our lives from obedience to Christ's commands keep such back? Surely to do so would be to place a stumbling-block in the way of these "little ones" and to cause them gradually to grow cold in their faith. We dare not take such a responsibility, but would encourage them rather to be true to the voice of conscience, however great the cost.

Resolution I.

Baptism of Women Converts.

While fully recognising the difficulties attending the Baptism of married women whose husbands are still unbelievers, we feel that we must put plainly before them the Saviour's command and leave them to act according to the dictates of conscience, even if it involves forsaking all for Christ's sake.

We think such converts should be advised to confess their faith first in their own homes by deed and word, fulfilling in a Christian spirit all their conjugal and motherly duties, and so seek to win their husbands and children for Christ.

We do not advise secret baptisms in zenanas. Widows and unmarried girls of legal age, as well as married women who have been cast out on account of their faith, can of course act for themselves; but, if baptized contrary to the wishes of parents or guardians, they will usually need protection and support.

II.—Employments for Christian Women.

Recurrent famines, with their legacy of destitute people, and repeated visitations of plague in different

centres, have thrust upon missionaries in India the necessity of discussing and seriously considering the question of Industrial Work; and probably there are few who do not realise its importance in the present crisis in India.

There also are always many women who by becoming Christians have lost their homes, and, becoming dependent on the Mission, need to be taught some means of earning a livelihood. In providing employment for such, we have to consider their spiritual, intellectual and social condition, for converts come in from all ranks, ranging from the highborn Zenana lady to the rough ignorant village woman. The work we give may be either spiritual or manual; many of the brighter converts, if truly spiritually minded, may be trained to become most useful fellow-workers as Bible-women, school teachers, or Hospital nurses but for those who are only fit for manual labour, some occupation must be found better suited to their former mode of life. The Committee are glad to find that in a few missions the following industries have successfully been tried, and found to be really remunerative:—the making of lace, crochet edging, and woollen caps, grass and rope mats, webbing for beds, durries, bead chicks, macaroni and vermicelli; also such employments as plain needlework and dressmaking, phulkari work, and drawn thread work.

In large Industrial Institutions, field work, such as vegetable and fruit gardening and the picking of cotton, weaving and washing, have also been found possible. In one or two Missions large orders are carried out for making clothes and badges for railway employés and others.

In Pandita Ramabai's well-known Institution, there are girls studying for Matriculation, while at the same time industries of various kinds are carried on, down to the roughest manual labour, such as grinding, weaving and field work. Notwithstanding all that has been done, the need of employment for Christian women and girls is still pressingly felt in many parts of India.

Resolution II.

Employments for Christian Women.

Considering the large numbers of women and girls who have been rescued from famine and plague stricken districts, and who after instruction in Christian truth, are being added to the Church on profession of their faith; and also the ever increasing number of other Christian women who need to be taught to earn their own living, a *special effort* be made to find or create remunerative employment or trades for such women. It seems essential that these trades should be such as can be carried on by women alone, and should comprise a sufficient variety to suit the delicately brought-up zenana lady, or the rough-handed woman from the jungle.

III.—Demand for Bible-women and Teachers.

From all our Mission stations comes the demand for Bible-women and school teachers; and that these should, before entering upon such important work, have a complete training is impressing itself more and more upon those who have the supervision and organisation of work. At home it is now recognised that Home Mission workers require preparation and training. How much more then do the Bible-women in this country, many of whom are but recent converts, require a systematic course of Bible study and instruction in the method of imparting their knowledge to others. The power of such women as are filled with the Spirit and have had a thorough Biblical training cannot be too highly estimated.

That thorough training is needed also for our school teachers is being more and more felt. Much time would be saved both to teachers and pupils and many difficulties

would be removed from the work of both, if all our teachers began with a thorough knowledge of the principles of teaching, and of the aim of education. This should include a careful training in the teaching of Scripture lessons as well as of secular subjects.

Resolution III.

Supply and training of Bible-women and teachers.

As one of the pressing needs of Women's Work in every Mission is a larger number of trained and efficient Bible-women and school teachers, every Mission should be urged to give immediate attention to the possibilities of supplying this need

(*a*) By establishing Normal Schools for Christian girls in suitable centres, special attention being given to the local vernaculars.

(*b*) By opening Training Homes for widows and converts who shew the necessary spiritual qualifications and aptitude for learning, and giving them a thorough course of Bible study, only retaining as students those who make satisfactory progress. A summer school might be held in these Homes for women already employed.

(*c*) By conferring with managers of Famine and Industrial Homes and Orphanages with a view to securing the most suitable women and girls for training.

We are strongly of opinion that the managers of Mission schools for non-Christian girls should aim at the employment of Christian teachers only, though there may be circumstances which render the temporary employment of non-Christian teachers, for secular subjects only, unavoidable.

IV.—Call for Co-operation.

The needs of India's women are far beyond the needs of women in Christian lands, and the work of teaching them is more than all the Missionaries combined can accomplish. We all acknowledge that India can only be evangelized by its own people, but this will not be possible by means of a paid agency, which must necessarily from a variety of causes be small. The supply of workers is grievously inadequate and the financial difficulties increasingly great, but if all the Christian women in India would devote a little of their time, say even one hour a week, to the work of spreading the Gospel of Christ there would be a hope of reaching the masses within this generation. India to-day is practically an untouched field, for nine-tenths of the people have not yet been reached; yet it has been estimated that if every Christian in the world were to be a "living witness," it would hardly take twenty years for the story of the Cross to reach the ears of every creature.

The resources of all Christian womanhood in India are therefore challenged to-day.

At the same time in making this general appeal to every Christian woman and girl in this great country, we must be careful not to "build from the top." For any aid to be effective, it must come, not from indifferent or inconsistent Christians, but from those who have surrendered themselves to Christ and have had a personal vision of His Presence. If this Conference does nothing else, let it voice an appeal to every woman who has herself found a Saviour, whether she be a foreigner or belonging to this country, literate or illiterate, living at ease or working hard for her livelihood, to seek to tell some one else the good news, or strive in some way to make the love of Christ known.

Resolution IV.

In view of the urgent need felt and expressed by Missionaries all over India for the voluntary co-

operation of all Christian women in bringing the Gospel to those who have not yet accepted Christ, this Conference endorses the following appeal to every Christian woman and girl throughout India and Ceylon to make some definite and sustained effort towards this end, and suggests that at least one hour a week be devoted to this purpose. The Conference recommends that a day be appointed for special prayer and preaching on behalf of this appeal to women, and that an earnest effort be made to have it observed in every church throughout the land.

Young People's Societies in all the Churches, the Young Women's Christian Association, and all Missionaries are asked to inaugurate and seek to foster this effort. We feel sure that such an effort to rouse a sense of individual responsibility will result in quickening spiritual life generally, and in bringing out voluntary workers for life.

Appeal for co-operation,

affectionately addressed to every Christian woman and girl in India and Ceylon by the Decennial Missionary Conference.

Dear Christian Sister,

You have been hungry with a hunger no food on earth can satisfy, and Christ has fed you with Himself, the bread of life. (St. John 6 : 35.)

You have been thirsty and He has held to your parched lips the water of life. (St. John 4 : 14.)

You have been sick and in prison, for sin has had dominion over you, and He has visited you. You touched His garment and were made whole, and He set you free.

You were dead in trespasses and sins. He said to you

"Arise" (St. Luke 8 : 54), and you obeyed His voi ce and arose to consecrate your life to him, and enroll yourself among His followers.

He promises you things needful for this present life, His presence to guide and bless, His peace, which the world cannot take from you, and a place in His Father's house for all eternity.

Sister, these are great and wonderful gifts; does He ask for nothing in return? Are you satisfied to give Him only a little time at Church and prayer meeting? to do nothing more for Him Who has done so much for you? He asks for more. He asks that you should give Him loving obedience (St. John 15 : 10). His last command, as written in St. Mark 16 : 15, is "Go ye into all the world and preach the Gospel to every creature." When Christ spoke these words, it was to a very small number of followers. To obey meant shame, reproach, prison, or death to many of them. But they obeyed, for they saw Him who is invisible. (Heb. 11 : 27.)

Sister, we may not neglect this last command of our Lord, and His abiding presence and His peace can be ours only if we obey.

No one of us is too poor, too ignorant, too busy in worldly duties to be able to witness for Christ. (Acts 1 : 8.)

First of all let your life witness for Him. Let His other commands dwell in your heart and be obeyed, for without this your witness will be vain.

But strive also to speak for Him. Tell your servants and and your poor neighbours of Him Who claimed it as the crowning glory of His ministry that the poor have the Gospel preached to them. (St. Matt. 11 : 5.)

If you are a mother, tell your children of Him who loved and blessed the little children, and show to them your love and reverence for Him by your every act and word.

Your pastor needs your help in Sunday School and in many other ways. Offer it to him.

Your Missionary friends would very often be glad of your aid—always, of your sympathy. Give them both.

Sister, in this great land, crowded with women who know no Saviour, can you be silent? Do not their sorrows appeal to you?

Freely you have received, freely give.

V.—Literature for Women.

Resolution V.

Missionaries in all parts of India having complained that the supply of literature appropriate for women and girls, Christian and non-Christian, is very inadequate, this Conference urges the various Book and Tract Societies to supply the need. Literature for Women.

VI.—Higher Education for non-Christian Women and Girls.

The field covered by this Resolution is not a very large one. Indian girls are as a rule removed from school at an early age to be married or to be placed in strict 'purdah,' so that, with the exception of the Parsi community and the Brahmo Samaj, it is only the wives of educated Hindus and Mohammedans who desire that their women should be more on a level with themselves, that come within the scope of the Resolution. Of these, but a very small number ever go beyond the most elementary course of English. Educational statistics show that out of 8,400 girls receiving secondary education in India, four-fifths are Christians. It will readily be seen, therefore, that there cannot be much question as yet of higher education for non-Christian women.

The opinion of Missionaries as to the policy to be pursued with regard to women desiring advanced teaching

appears to be as follows:—(1) Ordinary Missionaries cannot give the time and attention that would be required to teach individuals advanced subjects; (2) Mission funds should not be employed for this purpose, for those who really desire Higher Education are well able to pay for it; (3) If pupils are able to pay for lessons and are willing to receive Bible instruction, Missionary Societies should be urged to set aside suitable workers—the *special agents* mentioned in the Resolution—to teach them.

In support of this third point, there is no need to restate such a platitude as the fact of the untold power wielded by the women of India in their own households. It is however necessary to allude to it, because it furnishes a strong plea for seeking to give Christian education to those few among them who are awaking to a desire for knowledge, not only when they are children in school, but when they become thinking young women.

Small as is the field, its importance is great, and if Missionaries can obtain a sure hold upon it now, they will be able the better to deal with it as it enlarges,—for it certainly will enlarge. In the case of the men students of India, the work is already so large as to make it hard for the Missionaries to cope with it, but this difficulty may be to some extent at least avoided among the women, if we try from the very beginning to secure that women who obtain Higher Education come under Christian influence. This is secured wherever women are taught in Christian Colleges and Mission Schools, and the consensus of Missionary opinion, as expressed in the last clause of the Resolution, is in favour of still further extending such opportunities. In presenting this Resolution, we feel sure that though, in consideration of the inadequate supply of workers, the judgment of many Missionaries goes against undertaking advanced teaching of individual non-Christian students, yet the great desire of all is to devise some means whereby these women, whose

lives are fraught with such infinite possibilities of influence, and on whom the future of India so largely depends, may be brought to know "Christ the power of God, and the wisdom of God."

Resolution VI.

In the present condition of the unevangelized masses, in view of the small number of women evangelists, the higher education of non-Christian women and girls should not be undertaken in individual cases, except when a special agent is available, and stress can be laid on Bible teaching. Where School or College Classes in Christian Institutions can safely be opened to non-Christian students, such opportunities should be gladly given, and may prove a valuable evangelistic agency. **Higher Education for non-Christian Women.**

VII.—Rescue Work.

Among the many subjects which engage the earnest and thoughtful attention of Missionaries there are few calling for greater consideration, and few beset with greater difficulties, than that of service coming under the head of RESCUE WORK. There is no doubt that those are right in the main who regard it as desirable that work of this character should not be engaged in by those who are already busy in other directions; for it is indeed an undertaking demanding so much time, patience, thought, and prayer, that it is neither easy nor likely to be successful if it is made an extra to other work.

But on the other hand, it is almost impossible for people who come to this country, new to all its customs, and with no knowledge of its languages or of its women, and without experience of other missionary effort among them, to give themselves especially to the service of seeking to save these poor lost ones.

It is not necessary now to insist upon the urgency of

the need, and there must be very few missionaries of any experience who have not again and again grieved over the impossibility of more fully meeting that need.

Women of the class generally called "unfortunate" are to be met with in every branch of work, and it will probably be essential to the success of any effort among them that the work itself should be so arranged as to meet the needs of the different classes.

It may be well to consider these classes under four heads:

(1) There are the women known as "Cantonments women," and we place them first because they are the most difficult to reach. They are well paid, and are satisfied with their life, having not the least idea that it is an evil life, and in the majority of cases they have no desire to leave it. It is, further, very difficult for the ordinary missionary woman to visit them *where they are.* The only way to reach this class of women is for workers of age and experience, with a thorough knowledge of the vernaculars, with true womanly sympathy and love, and with tact, to pay occasional visits for evangelistic purposes, to the houses where they live in cantonments.

(2) There are the women of the city who are known to be living evil lives, and who keep younger women for the same purpose, whose names are entered on the city books with this degrading means of livelihood as their "pesha" (or business.) The medical missionary woman has many opportunities of entering these houses, and very rarely meets with repulse in bringing forward the Word of God. In fact women of this class are often more ready to hear than those leading respectable lives. Here then is a field in which any missionary woman might be profitably employed, and if she gains entrance through medical work or nursing, so much the better.

(3) There is a class of women entirely separate from these two; namely, women who have unhappy homes, or who on account of some jealousy or quarrel, or perhaps

some sudden temptation in the matter of a wrongly placed affection, leave their husband's home. By this step, of course, the respectable Muhammadan or Hindu woman loses her social standing and her character. Yet she may not have the least intention of giving herself up to a life of sin such as comes under the heads (1) and (2). She has perhaps been deceived and betrayed. It is not uncommon for such to be forsaken ultimately, and every now and then they appear at the Zenana Mission House professing a wish to "be Christians." In Medical Mission Dispensaries they frequently appear, and if on account of their illness they remain for any time in a Mission Hospital, their unhappy hearts, weary of disappointment, may come easily under the power of the Gospel of love. This class cannot be called "abandoned women," they are rather women in a fault, and that a fault due to ignorance; they need to recover self-respect, and to label them as Refuge cases cuts at the root of all self-respect. Such women should not only be taught to read, etc: but they should also be carefully and assiduously trained in some industry.

(4) The fourth class includes English and Eurasian and Indian Christians who have fallen into temptation, and alas! how many does it number! While the work among the other three classes is very important and urgent, surely these poor women who bear the name of Christ but have not departed from iniquity especially call for our prayers and very earnest efforts! It is almost impossible to lay down any hard and fast rule as to how such cases should be treated. The plan of receiving them on a very small scale among good women and concentrating on them much special care and attention, is proving a more hopeful one than some that we have tried before.

Resolution VII.

Bearing in mind the special difficulties that surround this work the Conference is of opinion:—

(*a*) That this work, though urgently necessary, is one that needs experienced and specially qualified agents, and cannot ordinarily be done by the Zenana missionary;

(*b*) That it is very desirable to open small homes where different classes of women can be received. Professing Christians, young girls and the ordinary bazaar women should be dealt with separately.

The Conference would urge Home Committees to allow ladies who have been drawn into this work, and have gained experience in it, to devote their whole time to it.

VIII.—The Best Method of Instructing Christian Women and Girls in Village Communities.

India is essentially a land of villages, and many of these villages have, as a whole, accepted Christianity, while others contain a large percentage of Christian families, chiefly among the serfs and menials, whose influence is telling upon others around them.

It is therefore most important that the women and girls of these communities should be more fully instructed and better trained in Christian teaching and manner of life; not only because these often become afterwards workers in our missions, but because without it they are very apt to relapse into heathen rites and practices, leading their families astray with them.

We have received from some valuable suggestions as to methods of training by experienced missionaries. One of these is to gather the girls into boarding schools. Here the instruction given is the most systematic and complete; and good and regular habits are acquired, while spiritual and mental culture are made the chief aims. In order that the girls should not become accustomed to more expensive ways and an easier life than they can afford in their homes

and thus become discontented and unfit for the work they have to do when they return to their parents, the domestic arrangements of the school should be of the simplest and most inexpensive. Where such schools cannot be provided, it is suggested that the girls should be trained in village day schools, which should be periodically visited and examined by the lady Missionary; who should also gather the workers of each district once a month for Bible study and a conference on practical subjects.

The instruction of the women is more difficult. They have formed habits and find it a hard task to learn new ways. Their time is often entirely taken up, at least at certain seasons, with field labour and the cooking for the household. Where they can be spared from their homes for a season, one Missionary says she has found it a very successful plan to gather them together at some centre for a period of six weeks or so, giving them daily instruction in the Bible, and teaching them hymns and how to read. The effect of meeting with stronger and more experienced Christian women, of gaining many new ideas of cleanliness and regularity of habit, is that they return to their homes to be better wives and mothers, and more capable of exerting a Christian influence.

Where the women and girls cannot leave their homes, it seems a good arrangement, where possible, to have a Lady Missionary stationed in the village, who can devote a definite portion of her time to the instruction and training of the Christians as well as to the evangelisation of the heathen.

Resolution VIII.

The Conference recommends that the instruction of Christian women and girls in village communities be attempted by one or more of the following methods :— Instruction of Village Girls.

(*a*) by gathering some of the women to one centre for, say, a month's instruction, supporting them

during this period and sending them back to teach others;

(*b*) by teaching a few of the brightest converts and their wives and then establishing them in the villages as paid teachers;

(*c*) by taking the girls from their homes and sending them to Boarding Schools;

(*d*) by itineration, holding classes and visiting the women in their own homes;

(*e*) by the permanent location of a lady Missionary in a village with special view to the training of the Christian women and girls.

"The harvest truly is great and the labourers are few."

X.—Need of Zenana Missionaries.

In most of the large cities of India there are to be found a number of Christian young women, who, if their hearts were fired by the love of Christ, might become most valuable assistants in zenana and school work. Many of this class have already devoted their lives to this work, and others are in course of training in Institutions founded for the purpose.

We would urge the pastors of English congregations to press upon the younger members of their churches the claims of the heathen around them, and to encourage them, in such ways as may be possible, to seek to witness for Christ; and also to urge those who feel called to be missionaries to join the ranks of the regular workers. We feel sure that in this direction there is room for great advance.

We would also call upon the leaders of the Young Women's Christian Association in this country to bring this matter definitely before their members, and by circulating missionary literature and organising missionary meetings to

seek to set before them their share in the responsibility of the evangelization of India.

Resolution IX.

This Conference recognises and wishes to impress upon the Home Boards the importance of adding to the number of Zenana Missionaries by recruits from this country. Such ladies, if really devoted to God's service, have many advantages over the missionary from a foreign country, and though a period of training is, in most cases, desirable, there is abundant evidence that the labour is well-spent. Need of more Zenana Missionaries.

Questions asked by individual members of the Committee on Women's Work.

The answers to these questions were not submitted by the Committee to the Conference for its endorsement. They stand here as framed by the Committee, and carry its authority.

Q. 1. Should there be some local agreement among the Missionaries of different Societies as to the amount of helpers' salaries ?

A. Such an agreement has been successfully made in some of the larger cities and districts, and the practice might well be extended to others where more than one Society is working.

Q. 2. How should new Missionaries be advised in regard of danger to themselves and their work through the low morality of Hindus and Muhammadans ?

A. The Committee recommends that our Mission Boards be requested to require that young lady Missionaries inform themselves regarding the social ideas and customs of the people among whom they are to work, and that they be warned that any social intercourse with native gentlemen, even with missionary intention, may lay them open to serious misunderstanding.

Q. 3. Should Women's Work be carried on in places when there is no work among men?

A. The Committee feels that if there is a distinct call, and an experienced worker, such work may be carried on.

Q. 4. How can Women's Work be made self-supporting?

A. The time has not yet come when Women's Work can be made self-supporting.

Q. 5. How shall we deal with girls whose education has raised them to a different position from that occupied by their parents and other relatives, so as not to detach them from their homes but to make them a refining and educating influence there?

A. The Committee feels that it is not *education* that unfits girls, as a rule, for return to home life, but the style of living and the habits acquired during their school life, and that every effort should be made to keep these simple, and to inculcate the spirit of Christian humility and deference to parents.

Q. 6. Is it possible for each Province to have a Central Examining Committee in the Vernaculars for Lady Missionaries of all Societies working in that Province?

A. The Committee is of opinion that such a central Examining Committee would have several distinct advantages, and since this plan has been found to work well where it has been tried, it would recommend the Missionary Societies of the various Provinces to arrange such Committees.

Q. 7. Should not some workers be set apart to work among the native Christians?

A. The Committee would urge upon those responsible for native congregations the need of workers amongst the women, pressing upon them the importance of help from the wives of Missionaries and pastors as well as from independent lay workers.

Q. 8. Ought we, in Christian Schools, to teach the Bible in English or in the Vernacular?

A. The Committee recommends that the Bible should be taught in the language which the pupils understand best, and which will best fit them for work among their own people.

Q. 9. Should a Mission so burden itself with the rescue of famine people as to shut off all possibility of doing evangelistic work?

A. This Committee believes that the large number of famine-stricken people, when gathered in by Missionaries, presents *in itself* a wide and fruitful field for evangelistic effort.

Q. 10. What should be done to influence *educated women?*

A. This Committee is of opinion that this work must be attempted chiefly by social methods with distinct Chris-

tian bearing. Among methods which have been already employed are Services of Song, Magic Lantern lectures, and lectures on the lives of noble characters, the use of sacred pictures when visiting in the homes of educated women, and the lending of good books. Contact with true Christian women, both Indian and others, cannot fail to have a deep influence on these ladies, if the workers keep earnestly in mind in all their intercourse with them the one aim of winning them to Jesus Christ.

Q. 11. How can we best preserve and transmit the peace of God amidst the adverse conditions or Indian life and work?

A. "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding shall guard your hearts and thoughts in Christ Jesus."

MEDICAL WORK.

Names of Committee.

Rev. J. Husband, C. I. E., F. R. C. S., Ed., U. F. C. S. M., Ajmer, *Convener.*

T. A. Bailey, Esq., Mission to Lepers in India and the East, Bombay.

Miss L. Bernard, M.D., C. S. M., Poona.

,, E. M. Brown, N. I. Medical School, Ludhiana.

Rev. W. Bushell, A. B. M. U., Moulmein, Burma.

A. C. Curtis, Esq., c/o Dr. Scott, Jaffna.

Rev. S. H. Davies, L. R. R. C., and S., L. M. S., Neyur.

Miss Ellen M. Farrer, M. B., B. S., B. Z. M. S., Bhiwani, Panjab.

Miss A. G. Lillingston, L. R. C. P. and S., Ed., C. E. Z. M. S., Bangalore

Miss A. S. Kugler, M.D., A. E. L. M., Guntur.

Rev. Geo. T. Leeds, M.D., A. B. M. U., Hsipaw, Burma.

,, J. M. Macphail, M.A., M.D., U. F. C. S. M., Chakai.

Dr. A. Neve, C. M. S., Cashmere.

Rev. E. S. Oakley, L. M. S., Almora.

Miss Pailthorpe, M.B., B. S., Z. B. and M. M., Benares.

Rev. L. R. Scudder, M. D., A. M., Ranipettai.

,, J. Shepherd, U. F. C. S. M., Udaipur.

Dr. W. Stokes, B. E. M., Calicut.

,, Sandilands, U. F. C. S. M., Bhandara.

Dr. Agnes Turnbull, C. P. M., Indore, C. I.

,, A. S. Wilson, A. P. M., Kodoli, S. M. C.

,, W. J. Wanless, A. P. M., Miraj, S. M. C.

,, J. S. Timpany, A. B. M. U., Hanamakonda, Deccan.

N.B.—The remarks prefixed to the Resolutions were not discussed by the Conference, which is responsible for the Resolutions only. The prefatory remarks have the authority

of the Committee as a whole, unless by a single signature or otherwise it is indicated that, for want of time to consider them in detail or for other reasons, the Committee preferred to allow them to stand as an introduction prepared by the Convener or some other member of the Committee.

The Resolutions are given in the form in which they passed the Conference.

SECTION I.

Resolution I.

General. This Conference desires to put on record its devout thankfulness to God for the part that Medical Missions have played in the advancement of the cause of Christ in this land. Recognising it to be one of the best agencies for removing prejudice, for overcoming opposition, for opening closed doors, we would also claim for it a foremost place in emphasizing the practical humanitarian side of Christianity, and we desire to commend this agency to those Missions which have not yet adopted it as a form of evangelistic work. We desire gratefully to acknowledge the splendid work which the Government is doing for the healing of the sick; but as all that is being done is manifestly inadequate for the wants of the people, we recommend to all missionary societies a vigorous advance in those districts where medical work has not yet found a place among the agencies at work for the evangelization of India. It is our firm conviction that, even in large centres of medical practice, through Medical Missions alone can vast numbers of the people hope for healing either of the body or of the soul.

Resolution II.

Spiritual Work.

The Medical Missionary should personally organise the spiritual work in the Hospitals or Dispensaries under his charge, and should take an active part in it. There should be daily teaching in the wards according to some well arranged plan; and in addition to this the Medical Missionary should aim at individual dealing with the in-patients. All Christian medical assistants should be encouraged and trained to do spiritual work. In large Medical Missions the co-operation of evangelistic Missionaries and native evangelists is important; and these should endeavour to follow up the work in the homes of former patients, especially those who have appeared interested in the teaching.

Resolution III.

It should be the aim of every Medical Missionary to ensure that all the patients who attend the out-door Dispensaries, and the friends and others who may accompany them, should have presented to them, clearly and affectionately, God's offer of salvation through His Son, Jesus Christ. While the particular form of the religious service must be determined by the various circumstances of each mission, it is considered desirable that the Medical Missionary and his staff of medical assistants should, wherever possible, at least take part in it; and it is recommended that the agency of preaching should be supplemented by the sale and distribution of Scripture portions and

other Christian literature, for which the medical work affords specially favourable opportunity.

Resolution IV.

Branch Dispensaries.

Branch Dispensaries are a valuable extension of Hospital work, and are especially so in districts where Christians are scattered among the villages. Only trained and experienced assistants should be placed in charge of branches. The connection with the central Hospital should be close and the supervision thorough.

Resolution V.

Itineration.

Itinerations serve somewhat the same purpose as Branch Dispensaries, acting as feeders to the Hospital, and diffusing its influence over a wide area. They are desirable where trained men are not available for branches, or where it is undesirable to isolate them amidst a bigoted population. As a pioneering work they are specially useful and they also help to keep the Medical Missionary in touch with former patients.

Resolution VI.

Medical Fees.

With a view to facilitating extension of the work, and promoting a spirit of self-respect and independence among the people, every opportunity should be taken of encouraging those who benefit by medical missions to contribute to their cost, by the purchase of the medicines, etc., prescribed, and by donations of money and gifts in kind, it being always provided that no obstacle is placed in the way of the very poor receiving gratuitous treat-

ment when necessary. When fees are charged for private visits, they should usually be on the same scale as those of other European practitioners in the station. Where possible private wards should be provided in Hospital for those who are able and willing to pay for the use of them.

Resolution VII.

With a view to procuring a reliable record of the progress and extent of medical mission work in India, it is resolved to recommend all medical missionaries to prepare statistics each year in such a way that they can be summarised. It is suggested that the schedule used in *Medical Missions in India* for the annual Statistical Summary, *viz*:— Statistics.

1. In Patients,
2. Dispensary including camp,
    - *a*. New Cases,
    - *b*. Total attendances,
3. Visits to Homes,
4. Operations { Major, Minor, Total,

be used for this purpose. Apart from this the value of more detailed reports, when possible, is fully recognised.

Resolution VIII.

In view of the desirability of providing for furlough and vacation, without closing hospitals which have once been established, and in view also of the great responsibility entailed by serious operations, the *necessity* of having *two fully qualified* Staff.

Doctors on the regular staff of each Medical Mission Station should be urged on the Home Committees and Boards, and especially in the case of Women's Missions.

Resolution IX.

Incurables. Whereas the space and the means at the command of the Medical Missionary are limited, and the supreme object of Medical Missions is to bring the knowledge of Christ to as many as possible, resolved that, as a rule, incurables should not be admitted into or long retained in the wards of the Mission Hospital, but that their cases should be if necessary provided for otherwise.

Section II.

TRAINING AND EMPLOYMENT OF MEDICAL HELPERS. (A.—MEN).

Preamble. *First.*—The Committee would like to emphasize the great importance of spiritual training in conjunction with the Medical education of Helpers. This is important: (1) for the sake of the Helper himself, in order that he may be led to appreciate the necessity of self-sacrifice in the matter of pay for his services, since few Medical Missions are able to allow the Government rates of pay; and (2) for the spiritual welfare of people whom he is called upon to treat or care for in the course of his work. Men of questionable reputation should be no more eligible for Medical Mission work than for any other form of Mission service. It may be conceded, however, that men not possessing spiritual gifts as teachers or preachers may become competent and influential Christian workers when trained as Medical Helpers.

Second.—With reference to Government qualifications mentioned in *Resolution X*, there .is the objection to a

Government diploma, *viz.*, that those possessing Government certificates are more likely to leave Mission Service for that of Government or Railway Service, because of the pay inducement. It seems, however, very desirable that notwithstanding this tendency on the part of men trained at Mission expense, nothing less than the Government standard of qualifications should be aimed at. The remedy for the evil of forsaking Mission service seems to be in either of the following: (1) Education entirely by the Medical Mission without a Government diploma, (2) an agreement on the part of the candidate to serve the Mission for a term of years, (3) the securing of spiritual qualifications which will lead the candidate to value Mission work more than Government Service. Of these methods the last seems the most desirable, though possibly not the most practical.

Third.—With reference to *Resolution XI*, the grades mentioned seem sufficient for the purpose of Medical Missions. In large institutions where more than one in the same grade are employed, the grade might be doubled by designating the Assistants: 1st, 2nd Assistant Surgeon, 1st and 2nd House Surgeons, and so on to Compounders and Dressers, the advanced positions being made dependent on experience and pay. Assistants of the second Grade after a year or more of Hospital experience would be competent to conduct independent dispensaries. With reference to Compounders, these Helpers if they show aptitude for the work should be encouraged to improve their general education, so as to be able in time to enter training classes for the second Grade. With reference to Compounders it seems desirable that in addition to the regular work of Compounding, Compounders be taught to give anæsthetics, and hypodermic injections, to observe temperature, pulse and respiration, and to conduct gastric analysis. Dressers may also be trained to give hypodermic injections, take temperatures, pulse and respiration, and act generally as male nurses.

Fourth.—A uniform scale of pay for Medical Helpers, as suggested in *Resolution XII*, seems eminently desirable for the sake of Mission comity and in view of the great variation in the pay scales of different Missions and in different districts.

Fifth.—The occasion for *Resolution XIV* seems obvious, since it is only where organised efforts are made to look after the spiritual training of Christian students in Government Schools, that satisfactory arrangements can be made for their spiritual training. This work might in some places advantageously be put in the hands of the local Y. M. C. A.

Sixth.—The question of co-operation of Medical Missions in the education of Medical Helpers, as suggested in *Resolution XV*, is one that should be carefully considered. The question, we believe, affects mainly the more southern Provinces, and probably Burma as well. In the United Provinces and the Punjab, Medical Missionaries seem to have made satisfactory use of Government Institutions. The training of Medical Helpers by individual Medical Missionaries has not, on the whole, proved satisfactory to the work, and less so to the men in training. The adoption of a suitable Medical Mission standard of qualifications, both spiritual and professional, would be increasingly possible, were co-operation in the work of training Medical Helpers adopted; and the problem of how to prevent Helpers leaving Mission service would thereby be simplified.

Resolution X.

Standard of Qualification for Assistants.

In the training of Indian Medical Assistants, Medical Missionaries should endeavour to maintain the Government standard of qualification. This we believe can only be satisfactorily accomplished in one of two ways: (1) by prospective Medical Assistants attending a Government Insti-

tution and receiving a Government diploma; or (2) by regularly established Medical Schools entirely under Mission control, in which the Government standard of education is maintained.

Resolution XI.

The following grades of Medical Assistants are recommended for adoption by Medical Missions in India. *First Grade*—(*a*) Assistant Surgeons, with qualification of M.B. or L. M. & S., *(b)* Hospital Assistants or House Surgeons, holding a Government certificate or a certificate from a Mission Medical School in which the Government standard of education is maintained, who have served five years in the Second Grade and passed Special Examinations in advanced Medical Subjects. *Second Grade*—(*a*) Assistants, holding the same certificate as those First Grade *(b)*, but without the same experience *(b)* Men of experience of the Third Grade who have passed a special examination in Medicine and Surgery. *Third Grade*—Compounders, having a preliminary education corresponding to the Government Anglo-Vernacular Fifth Standard, who have passed an examination in compounding and dressing. *Fourth Grade*—Men in training as compounders or dressers. Grading of Helpers.

Resolution XII.

The Medical Missions in each of the following districts: (1) Madras Presidency; (2) Bombay Presidency; (3) Central Provinces; (4) Bengal; (5) United Provinces; (6) Punjab; (7) Frontier Province; (8) Burma; (9) Ceylon, are recommended Scale of Pay.

to confer with each other with a view to the adoption of a scale of pay graded according to the qualifications specified in the foregoing resolution.

Resolution XIII.

Training of Assistants.

During the course of Medical training, all Medical Helpers should be given systematic Bible instruction. Participation in active Christian work should also be required of each student in training for Mission Medical Work.

Resoltion XIV.

The Conference recommends that Christian hostels should be established in connection with Government Schools of Medicine, for the religious training of students who may be studying with a view to Mission work.

Resolution XV.

In districts where the requisite spiritual instruction is not available, in addition to, and during the course of Medical study in Government Institutions, or when for any reason it is not desirable to make use of Government Medical Schools, Medical Missions should seek to co-operate in the training of Medical Assistants, making use of the most thoroughly equipped Mission Hospitals in those districts for the purpose of Medical Education.

Resolution XVI.

Experience seems to show that the classes of Medical Helpers known as Compounders and Dressers can most satisfactorily be trained by individual Medical Missionaries.

(B.—WOMEN.)

Resolution XVII.

Qualifications.

True Christian character is a *sine qua non* and should be borne witness to by those who have a long and thorough knowledge of the candidates. They should be honest, truthful, disposed to work peaceably with and to serve others.

Resolution XVIII.

Candidates for Nursing should be required to read and write in at least one vernacular; but a knowledge of English is desirable.

Intelligent well-educated women should be encouraged to take up Nursing as a profession.

No one should be accepted for training before she is 17 years of age.

A knowledge of English is highly desirable for Compounders.

The standard of education for Medical students should be that required by Government for its various grades, and they should not begin their Medical course before they are 18 years of age.

Resolution XIX.

Training.

Compounders should have a good practical training in Materia Medica and Pharmacy.

Special attention should be given to the reading of prescriptions; and they should learn to prepare all tinctures, ointments, dressings, etc., which do not require expensive apparatus, or to be standardized. They should receive instruction in

bandaging and surgical dressings, and in the giving of anaesthetics.

RESOLUTION XX.

It is most desirable that Indian Christian women should be trained apart from men students, in Mission Hospitals and Medical Schools sufficiently large and well equipped to afford a thoroughly efficient training and one that would be recognised as admitting to Government examinations.

RESOLUTION XXI.

All Assistants trained on Mission funds should enter into an agreement to serve the Mission for a certain period, or to refund a part of the cost of training proportionate to the unexpired term of their service.

RESOLUTION XXII.

Protection of Assistants.

All Assistants should be carefully protected. Unmarried women should live either in the Hospital building, or in the Mission compound, and should not attend outside cases without adequate protection.

RESOLUTION XXIII.

Medical Missions in the respective provinces are recommended to confer with each other with a view to the adoption of a uniform scale of pay for native assistants.

RESOLUTION XXIV.

Scale of Pay.

The following missionaries are requested to communicate with the other medical missionaries in the respective provinces with a view to the adoption

of a uniform scale of pay for native assistants and to publish the results in *Medical Missions in India* :—

Madras : Dr. L. R. Scudder, Ranipettai.
Dr. A. M. Lillingston, Bangalore.
Bombay : Dr. A. S. Wilson, Miraj.
Dr. L. C. Bernard, Poona.
Central Provinces : Dr. Sandilands, Bhandara.
Central India : Dr. A. M. Turnbull, Indore.
Bengal : Dr. Macphail, Chakai.
United Provinces : Dr. W. Huntly, Agra.
Dr. Pailthorpe, Benares.
Punjab and Frontier : Dr. Neve, Kashmir.
Dr. Farrer, Bhiwani.
Burma : Dr. C. W. Coats, Ramapatam.
Ceylon : Dr. Scott, Jaffna.

Resolution XXV.

The Conference recommends that representations be made to Provincial Governments with a view to obtaining grants-in-aid such as those formulated by the Punjab Government (*vide* Fenton's Punjab Municipal Manual, Part II, Ch. VIII, Secs. 38, 48.)

WORK AMONGST LEPERS.

The Mission to Lepers in India and the East, founded in 1874, is an Inter-denominational Body carrying on work in India, China, Japan, Burma, Ceylon and Sumatra on behalf of the suffering lepers in these countries. This Mission does not send out Agents of its own, but works through the representatives of various other Societies on the field. It is at present co-operating with 22 different Missionary Societies, and has its operations in 66 different Stations. In India and Burma alone the Society has

25 Asylums or Hospitals of its own and 13 Homes for untainted children. The objects of the Society are:—

1. To as far as possible relieve the suffering of the afflicted class for whose benefit it exists.
2. To supply their simple wants.
3. To bring them the comforts and blessings of the Gospel of Christ.
4. To rescue and save from the disease their untainted children.
5. Ultimately by means of segregation, if possible, to stamp out the dread disease from the countries where the Society is at work.

Since its foundation the Society has spent in the interest of the above work a sum of money exceeding £105,000.

It is estimated that there are in India alone about 400,000 Lepers, of whom 5,250 are being aided by the Mission to Lepers.

To give greater facility and information to the Superintendents managing the Society's Asylums, a Conference was held in Wardha in February last, at which the following amongst other Resolutions were passed:—

1. "The Conference as a body and as individuals is convinced of the contagious character of the disease of Leprosy."

2. "The Conference regrets that the Leprosy Com-"mission of 1890-91, whilst arriving at the same conclu-"sion, saw fit so to minimise it as to state that under the "ordinary human surroundings the amount of contagion "is so small that it may be disregarded."

3. "The Conference is of opinion that taking the "figures given by the Leprosy Commission in their Report, "and in view of the extremely serious nature of the disease, "lepers should be segregated."

4. "The Conference expresses its satisfaction that "Government, notwithstanding the conclusions of the "Leprosy Commission, have passed a Bill for the segrega-

"tion of Pauper Lepers, but it regrets that up to the pres-
"ent time Government have not seen their way to
"enforce it."

5. "That in the opinion of this Conference there "should as far as possible be strict segregation of the sexes "—both married and unmarried—in Leper Asylums."

"The Conference recognises that this may place un-"tainted women who come with their husbands in grave "moral danger, and considers that in such cases special "arrangements should be made for their care."

"They strongly recommend to the 'Leper Mission' the "advisability of building small wards where such women "could be accommodated and assisted to earn their own "livelihood. In special cases of married couples or close "relations, when the woman is advanced in years, the "Superintendent may use his discretion as regards "segregation."

A set of Draft Rules dealing with the management of Asylums, and the prevention of Lepers emigrating from one Asylum to another, were drawn up for the approval of the Home Committee.

The question of the employment by means of light work of the inmates of Asylums was also discussed.

Resolution XXVI.

This Conference is much interested to hear of the remarkable development which has taken place in work for the benefit of Lepers in many of the Mission stations in India during the past decade, recognising it as one of the most beneficent forms of Christian activity, and takes this occasion of urging on the Government of India and the public generally its claims upon their hearty support and co-operation. **Work among Lepers.**

Resolution XXVII.

Viewing the success which in other countries and at different periods has followed the plan of segregating Lepers as a means of reducing, and ultimately removing from the land, that most terrible affliction of humanity, the Conference would heartily encourage the workers in this particular field to go forward in the labour they have undertaken, and assures them of the sympathy and hopefulness with which it regards their self-denying efforts.

Resolution XXVIII.

The Mission to Lepers in India and the East.

That this Conference desires to place on record its high appreciation of the work which is being carried on in India by the "Mission to Lepers in India and the East," and cordially approves of the inter-denominational character of the Society, co-operating as it does with all the evangelical churches in Europe and America, and with their representatives in the foreign field, and heartily endorses the policy of the Mission in not sending out Missionaries of its own, but working through the representatives of the various Missions on the field, allowing the Superintendence full liberty in the management of the institutions, provided that the general aims of the "Mission to Lepers" are secured.

Resolution XXIX.

Segregation.

That this Conference strongly commends the strict segregation of the sexes in the Asylums, and the segregation of healthy children from their leprous parents.

Resolution XXX.

This Conference recommends that proper measures be taken by Superintendents of Leper Asylums for the prevention of emigration by inmates from one Asylum to another, and that encouragement be given to their undertaking light work for their occupation and exercise.

Resolution XXXI.

Extension of Leper Work.

This Conference, having regard to the large measure of success and the evidence of Divine blessing which have followed the work among Lepers, and seeing the great need of similar efforts in many districts and entire divisions of India, it urges the "Mission to Lepers" to expand work by opening or assisting new asylums as far as possible.

Resolution XXXII.

Leprosy.

This Conference views with much satisfaction the appointment of a special Medical Committee at a Conference to investigate the "causation and treatment" of Leprosy.

Resolution XXXIII.

Untainted Children of Leprous Parents.

This Conference hails with much satisfaction the efforts that are being put forth by the "Mission to Lepers" to rescue and save the untainted children of leprous parents.

Resolution XXXIV.

Government Aid.

That the Conference has learnt with much appreciation of the help already given by the Government of India to some of the Society's Asylums,

but realizing the great need there is for the expansion of this beneficent work, would urge upon the Governments of the various Provinces the importance of more largely supporting and encouraging the Society's operations in the future, (1) by granting a capitation sum for each inmate of the Society's Asylums, (2) by giving liberal grants for the erection of buildings, the supply of medicine, and the carrying on of school work among Lepers, or (3) by declaring part of existing asylums to be Government Retreats under the Act: defraying the expenses incurred, leaving to the Missionary in charge the general supervision of the whole institution (with such safeguards as may satisfy public opinion on the subject).

INDUSTRIAL WORK.

Names of Committee.

Rev. F. Westcott, S. P. G., Cawnpore, *Convener.*
,, A. Andrew, U. F. C. M., Chingleput.
W. I. Edwards, Esq., A. C. M., Guindy, Madras.
W. H. Farrar, Esq., A. M., Arni.
Rev. F. R. Felt, M. E. M., Narsinghpur.
,, W. H. Hollister, M. E. M., Kolar.
,, Isaac Row, I. M. A. A., Bombay.
H. Kühner, Esq., B. E. M., Calicut.
Rev. F. Lamb, W. M. S., Indore (Nizam's Dom.)
,, B. Lucas, L. M. S., Bellary.
,, W. E. Rambo, F. C. M. S., Damoh.
F. D. O. Roberts, Esq., K. C. I. H. M., Ellichpur.
Rev. Dr. A. W. Rudisill, M. E. M., Madras.
,, J. L. Shaw, S. A., Calcutta.
,, R. Boyd, I. P. M., Anand.
,, J. Smith, A. B. F. M., Ahmednagar.
,, J. F. Taylor, C. P. M., Indore.
,, D. T. Van Horn, R. E. M., Lalitpur, U. P.
,, C. S. Vaughan, A. B. F. M., Manamadura.
,, J. West, W. M. S., Karur.
,, W. C. Whiteside, C. M. S., Aurungabad.

N.B.—The remarks prefixed to the Resolutions were not discussed by the Conference, which is responsible for the Resolutions only. The prefatory remarks have the authority of the Committee as a whole, unless by a single signature or otherwise it is indicated that, for want of time to consider them in detail or for other reasons, the Committee preferred to allow them to stand as an introduction prepared by the Convener or some other member of the Committee.

The Resolutions are given in the form in which they passed the Conference.

A. GENERAL.

The need of recognising the importance of Industrial Work.

A comparison of the statistics of Missionary Literary Educational Institutions and Industrial Schools as given in Dr. Dennis' Centennial Survey of Foreign Missions is sufficient to show, after all allowances have been made, how little has as yet been done for Industrial Education by Missions. Of all the children—Christian and non-Christian—under Mission instruction, less than 2% (the majority of whom are Christians) are receiving any training in manual pursuits. The returns which we have ourselves compiled confirm this conclusion. Though we feel that the general exclusion of manual instruction from a place in the curriculum of Literary Schools is in some measure responsible for the prejudice against manual labour which so frequently exists, yet we recognise that these Schools and Colleges have done an immense work in delivering their pupils from the slavery of ignorance and superstition, and in training up a body of men whose trustworthiness and high sense of duty are generally recognised. We desire that what has been accomplished for the literary may be done for the industrial classes of India, especially for those of them who are members of the Christian community, so that the Christian workman may come to be recognised as possessing in his sphere a similar superiority.

The recent famines have placed under the care of Missionaries some 30,000 children, whose presence in our Orphanages is at once an opportunity and a heavy responsibility,—an opportunity to give an industrial training on the most approved lines unhindered by ancient prejudices, and the responsibility of giving them the best education in our power to fit them to fulfil their duties in life. If we are not now prepared to give them the training which will not only make them efficient workmen, but will enable them, if need be, to start and successfully carry on their work in independent positions, we

had no right to assume the responsibility of their charge. If this responsibility is to be discharged at all, it needs to be promptly and adequately recognised.

Furthermore the hindrances which beset the progress of the Gospel by no means arise solely from the religious, moral or social position of the people; the material condition of large masses of the population constitutes a serious difficulty which demands the earnest thought of Missionary Societies, and calls for strenuous effort for its amelioration. The extreme poverty, the indebtedness, and the insanitary dwellings of the depressed classes appeal for help to those who are charged with the proclamation of the Gospel of Life. We look for an India not merely changed in the matter of its faith, but renovated spiritually, intellectually, morally and physically. The Christian cannot live on the same meagre pittance as his ancestors and at the same time maintain moral and spiritual progress.

It has been urged that such work as has been described is not such as should occupy the energies of ordained missionaries. Doubtless the work could be as well and very often far better done by Christian laymen with missionary zeal, and when possible such men should be employed; but the work itself may be a truly spiritual one, for the character of our work is determined by the motive which inspires it.

Resolution I.

This Conference, recognising that the social progress and material well-being of the Christian community is a matter of deep importance to all Missions, is of opinion that the provision of efficient Industrial training, and the promotion of measures for the Industrial development of the Indian Christian community constitute an essential element in Mission enterprise, and would strongly urge upon the several Missionary Boards the

necessity of giving such work a recognised place among their agencies in India, and of affording it adequate support.

Resolution II.

This Conference, recognising the important part which manual labour plays in the development of the noblest Christian virtues within the Church, desires to emphasise the essentially spiritual character of the work of those Missionaries who are engaged in the Industrial side of Mission enterprise. Whether their efforts be directed to the training of the young or the amelioration of the material condition of the Christian community, their ultimate aim and the powers upon which they rely to attain it are spiritual.

B. THE INDUSTRIAL TRAINING OF BOYS.

General Education.

The scheme of Industrial training as it exists among the natives of India, makes no provision for any general education. The boy while still a mere child of only six or seven years of age is apprenticed to some master artisan, who imparts to him a knowledge of his trade, paying him a small wage as soon as his work becomes of any value. In the West on the other hand, it is generally recognised that definite trade instruction should rest on the basis of a sound general education. There are natural difficulties in applying this latter principle to Industrial training in India, among which the early age at which the sons of artisans are expected to become wage-earners is probably one of the most serious ; it should however be recognised as the true method to be followed. The extent of this preliminary general education will vary largely for different classes of boys, being determined not only by the ability of the particular pupil, but by the position he is

destined to occupy, the age at which it is necessary for him to become self-supporting, and the general level of education in the Province in which he lives. The aim being to train artisans, it is unwise to give such an education as will divert our pupils from industrial pursuits. The essential elements of the general education advocated are Reading, Writing, Arithmetic, Drawing and Manual training. Other subjects, such as Object Lessons, calculated to develop the faculties of hand and eye, may be given in addition. The function of the manual training should be clearly recognised; it is not intended to impart a knowledge of any particular trade, but to develop those faculties which are of the highest importance for subsequently gaining such knowledge. The training generally consists in the accurate execution of a series of graded exercises in wood, culminating when the pupil is sufficiently advanced in the careful production of useful articles from working drawings. With the apprenticing of the pupil to learn a definite trade this general education should usually cease, the boy being transferred from the school to the workshop or factory.

Resolution III.

This Conference is of opinion that all definite trade instruction should rest on the basis of a sound general education, the aim of which from the first should be to educate to their fullest extent the powers of hand and eye as being calculated to develop those faculties in the pupils which will be of the greatest service to them as artisans, and imbue them with a taste for manual pursuits.

Trade instruction.

On the completion of the general education referred to in the previous resolution, the pupil should be bound as an apprentice in some factory or workshop. No school, however excellent its system of instruction, can supply a

practical working knowledge of a trade. The Director of Public Instruction in the United Provinces of Agra and Oudh has drawn attention in his last Report to the fact that boys passing out of the Mechanical Apprentice class of the Thomason Engineering College at Roorkee with certificates of their fitness to hold the posts of foremen and maistris are refused employment in any factory except as apprentices on salaries ranging from Rs. 3 to Rs. 15 a month. Though the general education of the manual training school may be dispensed with, as doubtless it may have to be either wholly or in large measure in certain cases, yet in no case can the apprenticeship or term of service in the factory be omitted. The former supplies that preliminary training which is calculated to enable the apprentice to reap the fullest benefit from his practical course, but the practical course alone can enable a youth to become self-supporting.

Deficiencies in preliminary education may be made good in continuation classes held out of workshop hours, in which also further instruction in any particular subject which is likely to prove of help to an apprentice in his particular trade, and enable him to rise to a higher place in his profession, may be given. The very effort required to attend such classes will develop those moral qualities which are as essential to the foreman as his technical qualifications. Difficulty has frequently been experienced in retaining apprentices sufficiently long to give them a thorough knowledge of their trade. This difficulty may in many cases be overcome by making use of the Indian Apprentice Act which provides for the regular binding of apprentices before a District Magistrate.

Resolution IV.

This Conference is of opinion that practical trade instruction can best be acquired under a system of apprenticeship in some well equipped and efficient

workshop, while any further theoretical training that is required after the completion of the Manual Training School course may be provided in continuation classes held out of working hours, and that apprentices should when necessary be bound under the Indian Apprentice Act, to secure the due completion of their training.

Mission Factories.

Most missionaries have experienced the difficulties which attend the apprenticing of Christian boys in the factories of India. Owing to caste prejudices it is seldom that either maistris or workmen will give them any practical instruction, while the low moral tone which is prevalent exercises a most deleterious effect upon the character of the boys at the most critical period of their lives. An eminent commercial man, manager of one of the largest factories in India, has said that Christian apprentices have but little chance of getting on in such a factory ; however sympathetic and considerate the European foreman may be, the native maistris will put every obstacle in the boys' way to gaining a knowledge of their trade. Failing these outside factories, two other courses are open to the missionary : he may (1) invoke the aid of the Industrial Missions Aid Society, or he may (2) start his own factory. (1) The work of the Industrial Missions Aid Society is at present on a small scale, and the capital at their disposal is as yet limited, but the Directors are hoping soon to be in a position to extend their operations ; and when the help of this Society can be secured, it is obvious that the Mission will be saved much trouble and initial expense.

There are, however, many cases in which the second course will be the only possible one, and it is important that every effort should be made to render the factory as efficient as possible. It is obvious that every Mission station which has an Industrial School cannot start a

factory in connection with it, but as in educational work the various grades of village and district schools culminate in the splendidly equipped college situated in some central town, so surely it may be in the case of those Industrial Schools which teach the more technical trades.

The central factory will draw its apprentices from the smaller Industrial Schools. In starting such a Mission factory it is necessary (*a*) that it should be situated in a locality favourable to the success of the business in which it is engaged, (*b*) that it should be run on strictly business lines, and (*c*) that the superintending staff should be qualified practical men. It is not likely that one Mission would be able to found several such factories, but by mutual arrangement the different Missions interested in Industrial work might each agree to specialise in different trades.

There are certain trades in which the caste feeling is less prominent than in others, such as many branches of the engineering trade—one of the most important of a country's trades. In such cases Christian apprentices might obtain their necessary technical training in some large workshop, while their moral and spiritual welfare could be provided for by the provision of hostels where they could live under due supervision. Such hostels have been provided in the case of medical studies, and a similar course would doubtless prove of value in Industrial training.

Resolution V.

Bearing in mind the strength of caste prejudices, this Conference is of opinion that the apprenticeship of Christian boys can generally be most profitably served in a workshop connected with the Mission, provided that the staff is thoroughly qualified and the equipment adequate. To secure such efficiency together with a sufficient range of trades, some system of co-operation between contiguous Missions,

whereby the various Missions would specialise in different trades, seems desirable. Where it is possible to secure the co-operation of the Industrial Missions Aid Society or other Christian laymen, the Mission would be saved the necessity of equipping its own factory.

On the other hand in those cases where, through the absence of strong caste prejudice, it is possible to find employment for Christian boys in non-Mission factories, we recommend that hostels be established for their accommodation.

The employment of European Instructor

An almost universal difficulty which confronts those in charge of Industrial Schools is the provision of instructors capable of training their boys. The higher grade Art and Technical Schools produce men who are frequently well up in their professions but generally lack the moral qualities and disciplinary powers which are essential to the efficient instructor. Moreover, but very few of these are Christians, who would have a natural sympathy with Mission aims. The urgent call for the immediate supply of teachers for the training of the boys in Mission Orphanages can thus only be met by the employment of European and American experts and foremen. The place of the former would be at the Central Industrial Institutions, where their function would be not merely to teach apprentices their trade, but also to train men as instructors to meet the requirements of the smaller schools. Till such instructors have been trained, it is most advisable that every important Industrial School should have a European instructor who, while not necessarily possessing the qualifications of an expert, would be capable of instructing the apprentices and maintaining discipline in the workshop. The employment of such men would be a gain to the whole range of Mission work, for it would not merely

raise the level of industrial skill, and save Missionary Societies from expensive and grave mistakes, but would set free for evangelistic effort the ordained missionary, who, for the lack of such assistance, is obliged to devote much attention to those subjects for which, in the majority of cases, he has no professional qualifications.

Resolution VI.

This Conference is of opinion that, whereas it is desirable that education in Industrial as in literary schools should be in the hands of Christian instructors, and whereas in most Provinces of India efficient instructors of this class are not available, it is expedient that the services of foreign experts be entertained, who, while located at the Central Institutions of the mission which engaged them, might train a body of teachers for other schools.

Meanwhile it is recognised that until such trained Indians are available it is desirable to engage for all important Industrial Institutions the services of a European instructor.

C.—AGRICULTURE AND PEASANT SETTLEMENTS.

1. Large numbers from the lower classes of the Hindu community have come over to Christianity in recent years. These for the most part belong to the agricultural population and are from the depressed classes.

2. They are very poor, and unable as a rule to improve their condition through their own unaided exertions, and therefore stand in need of help from outside sources.

3. The needs of the body and the daily domestic wants are often so clamant and absorbing as to extinguish all anxiety regarding the welfare of the soul and the carrying

out of the higher ends of life. Therefore one of the chief aims of Christian workers is to improve their social and material condition and thus enable them to live up to the full idea of the Christian life. One of the simplest and best means of doing this is the founding of Peasant Settlements. Such Settlements have been established and have proved their value in the Irish Presbyterian Mission in Gujerat and Kathiawar, in the C. M. S. at Clarkabad and at Montgomerywala, and in the United Free Church Settlements in Chingleput District, Madras.

4. The material improvement in the condition of residents in such settlements will tend to make them better off, and afford them an opportunity to contribute towards the support of the ordinances of grace, and towards the evangelisation of the non-Christian population around.

5. Amongst the advantages of such Settlements are ;— It is easily possible to deal with the people in the mass. Christian families are kept together in one common centre under predominant Christian influences. They come under the direct care of the Pastor, are subject to Christian discipline, come regularly to worship, enjoy Christian communion and mutual intercourse, and instruction under such circumstances can be made more thorough.

6. The residents should be settled on Mission land as tenants. Their holdings should be inalienable so far as the settlers are concerned, and their occupation of the land should be secure so long as they are industrious and conform loyally to the rules laid down for the good of the settlement.

7. Industries allied to agriculture should be started so as to supplement what is earned in the fields. Such village industries may be plantain and aloe fibre extracting, rope making, mat making, fruit growing and market gardening. These could be carried on by the residents when not engaged at work in the fields.

8 Proper agents must be employed to supervise this work. This is indispensable to its success. The agents must be strict, and carry out all instructions punctually to the letter. They must be absolutely impartial in all their dealings with the people.

9. An agricultural school should be opened in connection with the leading agricultural settlement in order to train all those boys who are more fitted for farming than for any other occupation.

10. The moral effect a well-conducted Christian Peasant Settlement has on the non-Christian population around is considerable. It exists as a tangible example of the beneficent effects Christianity is exercising on the lives and social condition of the people dwelling within its bounds.

The founding of Christian Peasant Settlements takes much time. The work cannot be rushed. The process is slow, but if well managed it may produce much lasting benefit and much blessing to the people. It is most important that there should be continuity and that mission authorities should see that superintendents in full sympathy with the object aimed at be placed in charge of such work.

Resolution VII.

Agriculture an industry to be taught.

The Conference, realising that the great majority of the people of India are engaged in agricultural pursuits, and that the majority of the Christian community have sprung from the depressed classes, who are mainly engaged in agricultural labour, desires to lay stress on fact that agriculture is the most important of Indian industries and may be made an effective lever in raising the poorer members of the Christian Community and in improving their social and material condition.

Resolution VIII.

The Conference, recognising that the improvement of the material and social condition of the poorer members of the Christian Community is helpful to the development of a higher spiritual and moral tone, believes that in the founding of carefully organised Peasant Settlements we have one of the means for accomplishing this end. Such Settlements, when conducted on satisfactory lines and efficiently supervised, tend to maintain the family and corporate village life, and render the members of the community self-supporting, and provide conditions under which Christian character may be duly disciplined and developed; and further they may become centres of Christian influence among the surrounding non-Christian population. Peasant Settlements.

Resolution IX.

The Conference is of opinion that agriculture should be made use of to a large extent in providing congenial employment for many of the famine children now committed to the care of Missionaries in various parts of India, and for those Christian boys who are best fitted for agricultural pursuits. The Conference would urge the establishment of agricultural schools and model farms in connection with Peasant Settlements, or independently of them, for these classes of boys, so that they may receive a complete training in agriculture and its allied industries, with a view to making them proficient farmers and able to begin farming on their own account. Agricultural Schools.

The Conference is of opinion that the success of such undertakings depends on the appointment of suitable men to take charge of the work, and it would urge that steps be taken to make the agricultural operations self-supporting as soon as possible.

D.—CO-OPERATIVE CREDIT ASSOCIATIONS.

The marked improvement in the moral and social condition of the peasant and artisan classes on the Continent, due to the establishment of Co-operative Banks on the model of the Raiffeisen and Schulze-Delitzsch Banks, has called attention to this question and suggested the possibility of a like improvement amongst the same classes in this country. It will be generally admitted that the organisation of credit is one of the essential conditions in the improvement of the position of the agricultural and artizan classes of this country. The Government of India have for some time had this matter under careful consideration, and their final decision may be shortly expected. It seems likely that the action of Government will consist almost entirely in providing facilities for the establishment, and in fostering the growth of such Popular Credit Associations as private effort succeeds in initiating.

The social improvement of the Christian community is largely dependent upon agricultural and technical pursuits, and as the community grows in numbers this will be increasingly the case. The Missionary Societies are rightly being urged to give more attention to agricultural and technical education, upon which it is seen that the welfare of the community, including the self-support of the Church, so largely depends. The organisation of credit amongst our Christian people therefore is becoming increasingly important. For the successful prosecution of the pursuits taught in technical schools, model farms,

improved dwelling-houses and agricultural settlements, the Mission Co-operative Bank is indispensable.

From a missionary point of view the moral improvement effected by the Co-operative Credit Associations of the Continent is a very strong recommendation for their introduction into this country, and especially amongst the Christian community. Such Associations are calculated to give practical effect to the spirit of mutual help and brotherly assistance characteristic of the Christianity we profess, and thus to present a striking object-lesson to the non-Christians amongst whom our people live. At the same time they provide a means of escape from the rapacity of the money-lender, by whom so many struggling peasants and artisans are ruined.

It should be recognised however that the work is distinctly an educational one, and that much time and patience and wisdom will be needed to make the Mission Banks a success. Experience can alone enable us to avoid mistakes, and escape pitfalls, and experience must be paid for. There are however certain principles which the working of the Continental Popular Banks have brought to light, which should be borne in mind in conducting experiments in this country. These banks, though started and supervised by the Mission, must be the people's own. Unless the people themselves share in the financial responsibility and in the management, the success of the bank is endangered, and more than half the educational advantage of the bank is lost. They must also be of a co-operative character, that is, the purposes for which loans are granted must be strictly limited to those of a productive character; and the rate of interest must be so regulated that the banks shall not degenerate into mere usurious loan societies. Finally they must be conducted on strictly business principles, not in the sense of great profit-producing concerns, but in the sense of the strictness with which the repayment of loans and the just discharge of engagements is enforced. If these prin-

ciples are faithfully adhered to, there is no reason why the success met with on the Continent should not be met with in this country.

Resolution X.

The Conference views with very great interest and cordial appreciation the efforts that are being made by the Government of India towards the establishment of Co-operative Credit Associations, believing that such associations are essential to the development of the industrial and agricultural pursuits of the people. Recognising that such Associations are a very important factor in the moral elevation of the people, and that especially in the beginning the work must be largely of an educational character, the Conference is of opinion that Missionary Societies have a splendid opportunity of establishing Mission Banks of a co-operative character amongst the Christian community, which will add greatly to the moral and social advancement of their people, and at the same time provide useful object-lessons which will greatly assist the Government in its very laudable object.

E.—FORMATION OF A PERMANENT COMMITTEE.

Much has been written and said recently about co-operation between Missions, and though there are departments of work in which owing to divergence of view on what we all hold to be vital points any active co-operation is precluded, yet in Industrial education and enterprise if anywhere Missionaries should be able to work together with whole-hearted cordiality. No questions of theology are involved in the handling of a file or the wielding of a sledge-hammer. Certain points have arisen on which we earnest-

ly desire to work together and afford each other mutual support and help. In the initiation and prosecution of Industrial enterprises, and in keeping abreast of the latest ideas on Industrial Training and kindred subjects much assistance could, we feel, be rendered by one mission to another, if there were some channel through which it could be conveyed. The present therefore seems the right moment for appointing a permanent committee to effect these objects.

Resolution XI.

This Conference appoints the members of their committee on Industrial Work as a permanent committee, with power to add to their number, and with the Rev. F. Westcott of the S. P. G. Mission, Cawnpore, as Secretary, for the purpose of *A permanent Committee.*

(i) Promoting co-operation between the various Missions in the matter of Industrial Work and Education.

(ii) Obtaining counsel and help in difficulties connected with this work from those most capable of supplying it and passing it on to those who may desire to benefit by it.

(iii) Arranging for the publication in the vernacular of such technical text-books and other literature as shall, from time to time, be required.

COMITY AND PUBLIC QUESTIONS.

Names of the Committee.

Rev. J. S. Chandler, A. B. F. M., Madura, *Convener.*
,, Herbert Anderson, B. M. S., Calcutta.
,, W. Bader, B. E. M., Tellicherry.
,, H. J. Bruce, A. B. F. M., Satara.
Archdeacon Caley, C. M. S., Travancore, Kottayam.
Rev. Dr. Jacob Chamberlain, A. M., Ootacamund.
,, C. W. A. Clarke, C. M. S., Madras.
,, Dr. J. N. Cushing, A. B. M. U., Rangoon.
,, Dr. D. Downie, A. B. M. U., Nellore.
,, A. Gehring, L. E. L. M., Tranquebar.
,, C. H. Gill, C. M. S., Allahabad.
,, I. H. Hacker, L. M. S., Neyur.
,, W. H. Hannum, A. P. M., Miraj.
,, W. H. Hart, W. M. S., Calcutta.
,, J. G. Hawker, L. M. S., Belgaum.
,, T. S. Johnson, M. D., M. E. M., Jubbalpore.
,, W. Kiefel, G. E. L. M., Govindpur, P. O. Kara (Ranchi).
,, E. Martin, W. M. S., Lucknow.
,, J. H. Messmore, M. E. M., Pauri, Garhwal.
,, W. J. P. Morrison, A. P. M., Dehra Dun.
Dr. Nundy, Secunderabad.
Rev. Henry Rice, C. S. M., Arkonam.
,, G. Herbert Smith, S. P. G., Madras.
N. Subrahmanyam, Esq., Madras.
Bishop Warne, M. E. M., Calcutta.
Rev. Dr. L. B. Wolf, A. E. L. M., Guntur.
,, J. S. Woodside, D.D., A. P. M., Mussoorie.
Right Rev. Dr. Whitehead, Bishop of Madras.

N.B.—The remarks prefixed to the Resolutions were not discussed by the Conference, which is responsible for the

Resolutions only. The prefatory remarks have the authority of the Committee as a whole, unless by a single signature or otherwise it is indicated that, for want of time to consider them in detail or for other reasons, the Committee preferred to allow them to stand as an introduction prepared by the Convener or some other member of the Committee.

The Resolutions are given in the form in which they passed the Conference.

A.—PUBLIC QUESTIONS.

Resolution I.

The British Rulers and Government.

This Conference desires to place on record (*a*) its deep thankfulness to Almighty God for the truly Christian life and reign of Her late Majesty Queen Victoria, who by her private virtues and wise rule, as well as by her firm faith in the Gospel of Christ, was throughout her dominions an eloquent preacher of truth and righteousness and love; (*b*) its gratitude to God for His mercy and goodness to King Edward and Queen Alexandra at the beginning of their reign, and its prayer that their Majesties may be long spared to continue their sympathetic service for the peoples of their realm. It also desires to respectfully express its cordial appreciation of the impartial justice and protection accorded to Christian Missions by the British Government in India and Ceylon.

Resolution II.

Opium and Liquor Traffics

This Conference deeply deplores the disastrous physical and moral evils connected with the opium and liquor traffics, and its members pledge themselves to renewed efforts for the abolition of those

evils, and the reduction of the traffics to the lowest possible limits.

RESOLUTION III.

Committee on Public Questions.

This Conference appoints a small Standing Committee, consisting of the following gentlemen, namely, the Rev. K. S. Macdonald, D.D., Calcutta, (Convener,) the Rev. J. R. C. Ewing, D.D., Lahore, the Rev. R. A. Hume, D.D., Ahmednagar, the Rev. Canon E. Sell, D. D., Madras, Kali Charan Banurji, Esq., Calcutta, the Rev. D. A. Rees, Bangalore, and the Rev. B. Pratt, Secunderabad, to act on behalf of the Conference by bringing to the notice of Government and endeavouring to remedy any abuses that may exist in India, with reference to the liberties and legal rights of Christians, the abkari laws, the growth and distribution of opium, and other public questions; and recommends that Missionary Conferences existing in various parts of India should put themselves in communication with this Standing Committee when desiring its aid and co-operation.

B.—MISSIONARY COMITY.

This Conference is itself a testimony to the fact that Comity exists between all the Missionary bodies working in India. We have not only met for general conference, but for days have laboured with one another in Committees in preparation of resolutions and other statements concerning the different phases of our work. Moreover our hearts have been stirred within us as we have sat together and listened to one and another of the brethren setting forth the great spiritual truths of the Kingdom of Heaven. United gatherings for the deepening of spiritual life and for conference and prayer concerning

the common problems and experiences of our Missionary work are earnestly commended as means of drawing us nearer to one another in the spirit of unity which is the true basis of Comity. Organised Conferences and Associations have already made effective the spirit of Comity in various lines of effort, such as representations to Government, the dissemination of information regarding taxes on school buildings, examination of new Missionaries in the vernaculars, union hymn books, and the investigation of subjects closely related to the welfare of the Christian community.

There are more than 2,800 missionaries working in India and Ceylon, and they have spread over the land to such an extent as to leave comparatively small portions unoccupied. And yet a study of the field reveals the sad fact that some regions are almost uncared for. The late Rev. N. H. Russell published the following startling statements:—

"Kathiawar has three missionaries to 3,000,000 people. Thousands have never heard of Christ. Kutch, said to have the population of Uganda, has never had a missionary.

"In the Central Provinces, Chanda, with an area of 10,749 square miles, with 2,700 villages, and a population of over 690,000, has no missionary.

"Rajpore has 5,000,000 population, and only twelve missionaries.

"Bhopal, with 2,000,000 people, has just been opened to the Gospel.

"Dacca has a staff of two missionaries and four Evangelists to 2,409,000 people. Tipperah has four ladies among a population of 1,500,000 ; and Pubna, with 3,000,000, has five missionaries.

"Ballia in the North-West Provinces, with a population of 924,763, is entirely unoccupied.

"Rajputana has a population of over 12,000,000, with only twenty-four European missionaries at work.

"Northern Bengal has only eight missionaries to a population of 10 millions."

These facts bring us face to face with the question whether the Missionary body is working to the best advantage for the whole land. We recognise two important factors in the problem :—

1. As the Lord has blessed the efforts of His servants and raised up from among the Indian people a Christian community, so has He laid upon the different Missions the responsibility of teaching their converts the truth, and bringing them as much as possible under the influence of the Holy Spirit, whereby they shall become strong in the Lord to serve Him in the establishment of His Kingdom. This responsibility involves a duty of caring for its converts which no Mission can evade.

2. If in seeking to care for their converts several Missions are drawn to the same region especially among the rural population, the consequences may be injurious at times.

There may be other regions unoccupied that need attention.

There may be friction between the Missions through differences of method and doctrine, or through misunderstanding.

There may be unfortunate opportunities afforded to ignorant or disaffected members of the Christian communities of cherishing disaffection and similar unworthy motives by changing from one Mission to another, and otherwise causing interference.

Taking into account both these factors it seems best that there should be a territorial division of the work between the different societies, so far as it is consistent with the duty of each society to care for its own people.

Territorial division is not the ideal condition of the Christian Church, but neither is the existence of a Missionary body controlling and supporting a dependent Indian Church. We hope that both will be temporary, and in

time give way to a permanent self-sustaining Indian Church occupying the whole land. Until that time comes we can perhaps best work toward that end by emphasizing the two factors—each Mission's responsibility toward its own converts, and the great benefits of territorial division.

We can also help each other, while we safeguard our own interests, by care in receiving candidates for admission to Church membership or to Mission work from each other's Missions. Reference to the Mission from which a candidate comes, and certificates of character when Christians move to places outside of their Mission's influence seem generally desirable.

It is very important that the rising Indian Church should guard itself against divisive influences from the caste spirit of this land; and we believe that the best antidote to them is the unity of the disciples of our Lord, as expressed in His prayer that all might be one.

J. S. CHANDLER.

Resolution IV.

Territorial Division.

This Conference, while recognising the right of all Christians to the ministrations of their own communion, and to Christian liberty of thought and action, desires to affirm its opinion that, under present circumstances, the principle of territorial divisions should be maintained. And, in the opinion of this Conference, the principles of division of labour and of Christian Comity should prevent any Society from unnecessarily entering upon work in areas which are effectively occupied by another society.

Resolution V.

Missionary Associations.

1. This Conference advocates the formation of provincial or territorial Missionary Associations (in

addition to local Missionary Conferences) representing large areas and many Missions. In the case of the South India Missionary Association, this has materially helped to bring the Missionaries of South India into closer touch with each other.

Co-operation. 2. It also considers that there might be a far greater development of co-operation in those spheres of service where it is practicable. It would quote as examples :—

(*a*) The work of Higher Education. It believes that if, in any area where it is desirable to develop Higher Education under Missionary auspices, the Missions working in that area would combine to create really strong Colleges after the model of the Madras Christian College, the effect both upon the non-Christian and Christian communities would be excellent, each Society being at liberty to maintain its own Hostel for, and to give religious instruction to, its own Christian students, if it desired to do so.

(*b*) The same principle is applicable in Lectures to non-Christians, in Medical, Industrial, and Literary work; for, while recognising the amount of co-operation that already exists, the Conference feels that large sums are at present being expended in small and isolated efforts which, if combined, would enable central institutions of the highest class to be kept up in the various departments of Missionary activity.

Resolution VI.

Arbitration. 1. This Conference declares in favour of the principle of Arbitration on matters of dispute between Missions.

2. The Conference appoints the following representatives of Societies at present connected with the Decennial Missionary Conference to act as the Board of Arbitration for India and Ceylon, subject to the approval of the Home Societies; it being understood that only those Societies that accept the principle of Arbitration shall be represented to the Board :—

Board of Arbitration for India.

SOCIETIES AND REPRESENTATIVES ON THE BOARD OF ARBITRATION.

1.	Church Missionary Society, Church of England Zenana Missionary Society,	Canon E. Sell, D.D., Madras.
2.	Society for the Propagation of the Gospel,	Lord Bishop of Madras.
3.	Baptist Missionary Society, ...	Rev. Herbert Anderson, Calcutta.
4.	London Missionary Society, ...	Rev. W. H. Campbell, Gooty.
5.	Church of Scotland Mission, ...	Rev. J. W. Youngson, D.D., Sialkot.
6.	United Free Church of Scotland Mission,	Rev. K. S. Macdonald, D.D., Calcutta.
7.	Wesleyan Missionary Society, ...	Rev. J. Cooling, Madras.
8.	Presbyterian Church of Ireland, ...	Rev. J. Shillidy, Borsad.
9.	Friends' Foreign Mission Association,	H. G. E. de St. Dalmas, Esq., Hoshungabad.
10.	Presbyterian Church of United States of America,	Rev. J. C. R. Ewing, D.D., Lahore.
11.	Methodist Episcopal Church of America,	Rev. J. E. Robinson, D.D., Calcutta.
12.	American Baptist Missionary Union,	Rev. D. Downie, D.D., Nellore.
13.	Christian and Missionary Alliance,	Rev. M. B. Fuller, Bombay.
14.	United Presbyterian Church of North America,	Rev. R. Stewart, D.D., Jhelum.
15.	Arcot Mission of the Reformed Church in America,	Rev. J. W. Scudder, D.D., Palmanair.
16.	Reformed Presbyterian Church of North America,	Rev. G. W. Scott, D.D., Rurki.
17.	Canadian Presbyterian Mission, ...	Rev. J. F. Campbell, D.D., Indore.

18.	Foreign Mission Board of the Baptists of Ontario and Quebec,	Rev. J. Craig, Samalkot.
19.	Foreign Mission Board of the Baptist Convention of the Maritime Provinces of Canada,	Rev. J. C. Archibald, Chicacole.
20.	Free Baptist Missionary Society, ...	Rev. H. E. Wyman, Midnapore.
21.	Christian Mission, ...	Rev. M. D. Adams, Bilaspur.
22.	American (General Council) Evangelical Lutheran Mission,	Rev. J. H. Harpster, D.D., Rajahmundry.
23.	American Lutheran Mission,	Rev. L. B. Wolf, D.D., Guntur.
24.	German Evangelical Missionary Society in the United States,	Rev. C. W. Nottrott, Chandkuri.
25.	Basel German Evangelical Mission,	Rev. L. J. Frohnmeyer, Tellicherry.
26.	Evangelical National Missionary Society of Stockholm,	Rev. A. G. Danielsson, Chhindwara.
27.	Leipzic Evangelical Lutheran Mission,	Rev. A. Gehring, Tranquebar
28.	Danish Lutheran Missionary Society,	Rev. N. P. Hansen, Tirukoilur.
29.	Schleswig-Holstein Evangelical Lutheran Mission,	Rev. J. Th. Timmcke, Koraput.
30.	Hermannsburg Evangelical Lutheran Mission,	Rev. J. Wörrlein, Gudur.
31.	German Evangelical Lutheran (Gossner's) Mission,	Rev. A. Nottrott, D.D., Ranchi.
32.	Ceylon and India General Mission,	B. Davidson, Esq., Hindupur.
33.	Kurku and Central Indian Hill Mission,	F. D. O. Roberts, Esq., Ellichpur.
34	Seventh Day Adventists, ...	R. S. Ingersoll, Esq., M.D., Calcutta.
35.	Reformed Episcopal Mission, ...	Rev. D. T. VanHorn, Lalitpur,
36.	Balaghat Mission, ...	J. Lampard, Esq., Baihir.
37.	Scandinavian Alliance Mission, ...	K. Waismaa, Esq., Gangtok.
38.	Zenana Bible and Medical Mission,	Miss M. R. Greenfield, Ludhiana.
39.	Women's Union Missionary Society of America,	Miss May, Allahabad.
40.	American Board of Commissioners for Foreign Missions,	Rev. J. S. Chandler, Madura, *Convener.*

Every Missionary Society not connected with the present Decennial Missionary Conference which may hereafter desire to be represented upon the

Board of Arbitration, may nominate one representative to be added to the above.

3. This Conference suggests to the above Board the election of an Executive Committee of fifteen members from among its number who shall prepare some system of arbitration to be submitted for approval to the Board.

4. This Conference expresses an opinion that in all cases of disagreement the Missions concerned should attempt a settlement between themselves, and that reference should be made to the Board of Arbitration only after such attempts have failed.

5. While recognising the desirability of leaving to the Board of Arbitration the preparation of a workable system of arbitration, this Conference desires to express its approval of the following general principles upon the basis of which questions of Comity can in its opinion be most satisfactorily settled :—

(*a*) That the Board can arbitrate only when any case is referred to it by the official representatives of both the Missions involved in any dispute. But in case one party declines arbitration, it shall still be open to the other party to appeal to the Board to use its friendly offices to bring about reconciliation.

(*b*) That the decision of the Board of Arbitration, or its appointed representatives, shall be final.

(*c*) That for the settlement of any dispute, the appointed representatives of the Board of Arbitration shall include an equal representation on behalf of each of the Missions directly concerned, chosen by them from among the members of the Board, it

being left to the Board to appoint an additional member, or members, whether of its own body or not, having regard to the nature of the subject upon which arbitration is sought.

6. Further, this Conference is of opinion that the Board of Arbitration should take steps to obtain detailed information regarding the unoccupied fields of labour, and thus be in a position to put before the churches of Europe and America statements concerning those needs of India which can only be met by their aid.

Resolution VII.

Board of Arbitration for Ceylon.

This Conference also recommends the formation of a similar Board of Arbitration for Ceylon, and appoints the Rev. A. E. Dibben to bring the subject before the various Protestant Missions at work in the Island.

Resolution VIII.

Reception of Workers from other Missions.

1. This Conference is of opinion that no worker should be received into another Mission as an agent without reference to the Mission of which he was formerly a member and the receipt of a certificate of good character, and, in case he has contracted obligations for his training and education, without his continuing to discharge in his new position such obligations as may be mutually agreed upon.

2. This Conference considers it desirable that Missions working near each other and among similar classes should communicate with each other, with a view to obtaining as much uniformity in pay and status as the circumstances and conditions of the various Societies will admit.

Resolution IX.

Transfer of Church Members.

1. This Conference considers that no one who belongs or has belonged to a Church, with full rights and privileges of membership, should be received into the fellowship of the Church of a sister Mission, without reference to the official representative of the former, or to the Mission with which the applicant is or has been connected.

2. This Conference considers it generally desirable, in the interests of Church discipline and harmony, that excommunicated persons, or persons under discipline in any Church, shall not be received into the membership of any other Church until the bar has been removed by the Church which exercised the discipline.

Resolution X.

Missionary History.

This Conference recommends, and would welcome, the formation of Missionary Historical Societies in the various Provinces, for the collection and preservation of facts, valuable documents, and pictures illustrating the early history of Missionary work in India.

Resolution XI.

Recommendations to Home Board.

This Conference directs that copies of the above Resolutions be forwarded to the governing bodies and Home Boards of Missionary Societies working in India and Ceylon for their information and for such action as may be deemed necessary :—

i. Resolution IV, upon Territorial Division.

ii. Resolution V, section 2, upon Co-operation.

iii. Resolutions VI and VII, upon Arbitration.

CHRISTIAN LITERATURE.

Names of the Committee.

Rev. H. Gulliford, W. M. S., Tumkur, Mysore Province, (*Convener*).
Rev. A. H. Bestall, W. M. S., Mandalay, Burma.
J. P. Cotelingam, Esq., M.A., L. M. S., Bellary.
J. Ferguson, Esq., Colombo, Ceylon.
Rev. Professor A. S. Geden, M.A., W. M. S., Richmond College, England.
,, W. Hooper, D.D., C. M. S., Mussoorie.
,, E. V. John, C. M. S., Kottayam, Travancore.
,, Canon Ledgard, S. P. G., Bombay.
,, K. S. Macdonald, D.D., U. F. C. S. M., Calcutta.
,, C. G. Marshall, L. M. S., Salem, Madras Presidency.
,, J. McLaurin, D.D., A. B. M. U., Coonoor, Nilgiris.
J. Murdoch, Esq., LL.D., C. L. S., Madras.
Rev. S. W. Organe, Bible Society, Madras.
,, N. L. Rockey, M. E. M., Sitapore.
,, G. H. Rouse, D.D., B. M. S., Darjiling.
,, A. P. Veeraswamy, C. B. M., Cocanada.
,, H. U. Weitbrecht, PH.D., C. M. S., Lahore.
M. Wylie, Esq., Mission Press, Ludhiana.
Rev. T. S. Wynkoop, Bible Society, Allahabad.

N.B.—The remarks prefixed to the Resolutions were not discussed by the Conference, which is responsible for the Resolutions only. The prefatory remarks have the authority of the Committee as a whole, unless by a single signature or otherwise it is indicated that, for want of time to consider them in detail or for other reasons, the Committee preferred to allow them to stand as an introduction prepared by the Convener or some other member of the Committee.

The Resolutions are given in the form in which they passed the Conference.

The members of this Committee were associated for the purpose of discussing Literature with the following Committees :—(1) The Native Church ; (2) Evangelistic Work ; (3) Education and Work amongst the English-speaking ; (4) Women's Work.

THE PRODUCTION OF CHRISTIAN LITERATURE.

As the Conference is above all to be practical, your Committee desires (1) to briefly state what has been approved and accomplished by previous Conferences in regard to literature, and (2) to describe the existing situation and set forth how the work is to be accomplished.

Approved Principles and Accomplished Facts.

Nearly all the published Reports of Missionary Conferences have considerable space devoted to Christian Literature. The papers are of varying degrees of merit, but of considerable unanimity of sentiment. The principles according to which the work should be done are generally recognised, but the organisation for the accomplishment of the task has been most inadequately provided. In spite of this a vast amount of work under peculiar difficulties has been performed in English and in nearly all the vernaculars, and for this we are devoutly grateful to Almighty God. The papers submitted with this Report reveal to a large extent the greatness of the work done.

It will be well to recapitulate in brief compass the principles most generally accepted by missionaries :—

(1) The production and distribution of Christian Literature is an essential part of Mission work, and while men of gifts and experience are required to produce literature, the whole missionary body should take part in its circulation.

(2) To meet the great and growing need for Christian Literature, men should be set apart to organise the preparation of suitable books, tracts, and leaflets, and to increase their circulation. In every large language-area one or more persons should be set apart for this purpose, and in the smaller language areas a missionary with literary aptitude should be relieved of other cares as much as possible, that he may give the larger portion of his time to literary work in that vernacular. This will require men of special gifts and wide culture, who should not only be able to write effectively themselves but also to stimulate and guide others in this direction.

(3) These men must for the present be provided and supported by the Missionary Societies, as the various Literature Societies have not funds for this purpose.

(4) The literature published should be especially prepared for the people of the land. Much discussion has taken place regarding the use of translations, and it is generally agreed that except the Bible very few English or other books will repay the labour of a close translation into an Eastern tongue. The translator must be free to add, alter, adapt, and reject as he proceeds. The preparation of an original work should be ordinarily in the vernacular itself; but in some cases, in which the book is likely to be useful in more than one language, English may be used by those who are familiar with the religious and secular thought of the people, and then translations made into different vernaculars. The writers

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must be prepared to recognise everything helpful and true in the religion, literature, customs and practices of the people; and in all their preparation they must have ever in view the persons among whom the publication is to circulate.

(5) The literature must be idiomatic in style, abounding in illustration and imagery, and thoroughly intelligible to the people.

(6) The publications should be clearly printed, and where possible suitable pictorial illustrations should be inserted. It need not be said that the picture should illustrate the letter-press and not the letter-press the picture. Cheapness, however, is essential.

The work thus far accomplished is set forth in the catalogues of books, tracts, and leaflets published in the different vernaculars of India. Thanks to the labours of Dr. Murdoch, Dr. Rouse, Dr. Weitbrecht, and others, the following have been published :—English, Tamil, Telugu, Kanarese, Malayalam, Tulu, Badaga, Toda, Koi, Bengali, Oriya, Assamese, Mikir, Ao Naga and Angami Naga, Garo, Manipuri, Tangkhul Naga, Khasi, Khond, Santali, Mundari and Uraun, Malto, Nepali and Lepcha, Marathi, and Urdu. In addition to these Hindi, Gujarati and other catalogues are in preparation. These catalogues will be of invaluable service to missionaries and others, enabling them to see what has been done and where the works can be obtained.

In a separate paper* will be found a list of Mission Presses and Publishing Houses. We believe this list will be of great use for reference, for it indicates what languages are printed at these presses. It also shows that many Missions have not been unmindful of their duty to supply the people with food for the mind.

* See pp. 197, 198.

Christian newspapers for the general public have been established in several vernaculars. We regret that it is impossible to give a complete list.

Some Missionary Societies have recognised the pressing needs of literary work and have set apart missionaries for this special purpose. The following are those thus designated:—American Baptist Mission Union, Rev. Dr. McLaurin; Baptist Mission, Rev. Dr. Rouse; Church Mission, Rev. Dr. Weitbrecht; Wesleyan Mission, Rev. E. W. Thompson, M.A. There are also several missionaries belonging to other Societies who devote a great part of their time to literary work.

The Present Situation and the Work to be Done.*

Mission work has vastly developed during the last decade. Every department has been strengthened and extended. The many schools and colleges scattered over the country are yearly sending forth thousands of boys and girls, young men and women, who must have suitable literature provided for them, or their education will have been largely in vain. Hence the cry for literature comes from every quarter and from nearly every class of the community. The Christian congregations need books to enable them to understand the Bible and stimulate their spiritual life. Christian preachers and teachers especially require books to help them in developing the Church. The Hindus educated in English have, it is true, the whole field of English literature to roam in, but much of this cannot be understood by them, and it is absolutely necessary that special literature in English should be prepared for this large class of readers. The youth of both sexes that leave the vernacular schools have a very inadequate supply of useful literature apart from that supplied through the agency of missions. These must have books, tracts, newspapers of a healthy tone provided for them. The

* Fuller information will be found in the *Review of Christian Literature in India during the Decade 1891-1900*. See pp. 192-197.

Muhammadans require a special literature, and much that has been written for them is now more or less out of date. For every class of the community, for both sexes, for old and young, the need for sound literature is clamant. Every one recognises the necessity for action.

Literature is a field where missionaries of all Societies can readily combine without raising prejudices. Denominational literature, as such, will necessarily and always be provided by the denominations themselves. But outside such literature there is ample scope for combined missionary enterprise.

Your Committee fully recognises the invaluable work accomplished by the various Tract and Literature Societies. It is familiar with the fact that Committees for Literature exist wherever there is a Publishing Society. These Committees are generally small, because it is necessary to have on them experts who can readily meet together. Organisation on a larger scale is the need of the hour; but this does not involve the setting aside of that which already exists. The purpose of the following Resolutions is to strengthen existing agencies and to extend their influence by enlisting the help and sympathy of a larger number of persons who are interested in the production and circulation of Christian Literature. The time has come for a united forward movement in Christian Literature. To help in fostering this movement, your Committee is convinced that a wider and more detailed organisation of the missionary forces is imperative. It therefore recommends the Conference to pass the following resolutions:—

Resolution I.

Formation of Literature Committees.

That a large, representative, and permanent Literature Committee, embracing missionaries, Mission workers, and persons interested in Missions, be formed in each extensive language area in India and Ceylon. As work among women

and girls is increasingly important, it is desirable that ladies should be members of these Committees. Each such Committee shall consider the needs of the area with regard to literature for Christians and all classes of non-Christians, and shall endeavour to promote the production and circulation of suitable, pure, instructive, interesting literature, in co-operation with existing organisations, if there are such.

RESOLUTION II.

The Languages for which Committees are formed.

The languages for which Committees shall be formed are—(1) Bengali, (2) Oriya, (3) Languages spoken in Assam, (4) Santali and neighbouring languages, (5) Mundari, Uraun, and neighbouring languages, (6) Hindi, (7) Urdu, (8) Panjabi and kindred dialects, (9) Pushtu and other frontier languages, (10) Sindhi, (11) Gujarati, (12) Marathi, (13) Kanarese, (14) Telugu, (15) Tamil, (16) Malayalam, (17) Sinhalese, (18) Burmese and other languages in Burma, (19) English.

RESOLUTION III.

Conveners of Committees.

The Conference requests the following gentlemen in consultation and co-operation with existing organisations to initiate the formation of such committees as are described in Resolution I., and to act as Conveners :—(1) Bengali, Rev. Dr. Rouse, Calcutta; (2) Oriya, Rev. J. G. Pike, Cuttack; (3) Languages spoken in Assam, Rev. P. H. Moore, Nowgong; (4) Santali and neighbouring languages, Rev. A. Campbell, Pohuria, Govindpore; (5) Mundari, Uraun, and neighbouring languages, Bishop Whiteley, Ranchi, Chota Nagpore; (6) Hindi, Rev. T. S. Wynkoop,

Allahabad; (7) Urdu, Rev. Dr. Weitbrecht, Lahore; (8) Panjabi and kindred dialects, Rev. E. P. Newton, M.A., Khanna, Panjab; (9) Pushtu and other frontier languages, Dr. A. Lankester, Peshawar; (10) Sindhi, Rev. W. J. Abigail, M.A., Karachi; (11) Gujarati, Rev. Dr. Taylor, Ahmedabad; (12) Marathi, Rev. Dr. Abbott, Bombay; (13) Kanarese, Rev. E. W. Thompson, M.A., Mysore; (14) Telugu, Rev. Dr. McLaurin, Coonoor, Nilgiris; (15) Tamil, Rev. J. S. Chandler, M.A., Madura; (16) Malayalam, Rev. J. H. Bishop, Trichur; (17) Sinhalese, Rev. J. Passmore, Colombo; (18) Burmese and other languages in Burma, Rev. Dr. Cushing, Rangoon; (19) English, Rev. H. Gulliford, Madras.

Resolution IV.

Conference with workers in each language area recommended.

That the production and circulation of literature may be more systematically and effectually carried on in each language area, the Conference strongly recommends each Committee to take advantage of Conferences of missionaries and Mission workers in that area, in order to thoroughly discuss the needs of that particular area and to arrange for ways and means of supplying them.

Resolution V.

A Secretary recommended for each area.

As the work of literature in each language-area develops, the Conference urges each Committee to promote the appointment of a Secretary for that area, who shall devote the whole of his time to the work of literature. While no one Missionary Society may feel called upon to provide the total cost of such a Secretary, each Society working in that area may be prepared to

subscribe a proportion of the cost, which would be no great burden on its resources.

RESOLUTION VI.

Subjects relegated to the Committees.

To the Committees as above appointed the Conference relegates the following subjects, which it commends to them as especially important:—

(1) The establishment or encouragement of newspapers conducted on Christian principles for the benefit of non-Christians, or the general public.

(2) The establishment of periodicals for Christians, where they do not exist.

(3) The establishment or encouragement of periodicals and the publication of books for women.

(4) The preparation of suitable school books, and the careful oversight of educational publications.

(5) The consideration of anti-Christian publications, and attacks on Christianity, in newspapers and periodicals and the preparation of suitable replies, where necessary.

(6) The preparation of a review catalogue of the works published each year in the vernacular area.

(7) The improvement of Christian Hymnody, both for children and adults.

(8) The preparation in metre of small booklets and especially selections from Scripture.

(9) The encouragement of literature for Sunday Schools.

RESOLUTION VII.

A General Committee of Literature appointed.

To prevent unnecessary waste of labour and to unify as far as is desirable the work of the various Language Committees, the Conference appoints a General Committee of Literature. It shall consist of the Conveners of each Language Committee, and Dr. Murdoch, with power to add to their

number. The Rev. H. Gulliford is requested to act as Convener. This Committee shall in consultation with the Language Committees initiate and arrange for the production of works that may first be prepared in English and then translated into the different vernaculars. It shall keep, as far as possible, a record of all Christian publications in English and all the vernaculars, and shall be the means of communication between the different Language Committees.

Resolution VIII.

Subjects relegated to the General Committee.

The Conference relegates the following subjects to the General Committee for disposal:—

(1) The production of a series of small books, in which there shall be little or no polemic against non-Christian faiths as such, setting forth in a sympathetic spirit the chief points of the Christian faith and practice, and appealing to the spiritual nature of the reader.

(2) A series of Manuals for enquirers, stating briefly the elements of Christian truth.

(3) Books on Christian Evidences best suited for the class instruction of non-Christians. [The Resolution passed in the joint session of the Educational and Literature Committees more fully describes the nature of the books required.]

(4) Separate Handbooks of Indian non-Christian religions for Theological Students.

(5) Books to aid Missionaries and Evangelists.

(6) Devotional Literature for Christians.

(7) Literature for the Home (including Story Books).

(8) The Scripture Instruction Scheme formulated by the Committee appointed by the South Indian Missionary Conference.

(9) Books suited to help in the study of the Bible and adapted to the needs of Indian readers.

(10) Books and tracts specially adapted to meet current phases of thought among educated men of different religious faiths.

(11) The translation into English of publications on the Hindu, Jain, Buddhist, or Muhammadan controversy, which would be useful for translation into other languages.

(12) Temperance and Purity Literature for schools and general circulation.

(13) Homiletic hints.

(14) The publication of a Magazine for Women suitable for general circulation.

(15) The re-publication of cheap editions of English books suitable for Indian readers, with annotations where necessary.

(16) The interchange of pictorial blocks.

(17) Missionary Literature for Christian natives.

Resolution IX.

Catalogues of English and Vernacular Literature.

The Conference especially commends to the attention of missionaries and Mission workers the various catalogues of English and vernacular works that have been compiled under the direction of Dr. Murdoch. They describe with sufficient accuracy what has been done in literature by Missions in the languages dealt with during the Nineteenth Century, and they form an admirable starting-point for the work to be accomplished in the Twentieth Century. Missionaries and others will be able readily to find out what books have been published in their vernacular, and thus be able to materially assist in their distribution.

THE CIRCULATION OF LITERATURE.

The foregoing Resolutions deal chiefly with the production of literature. It is very possible to provide a large stock of publications, which will remain on the shelves of the depôts to be discoloured by damp and devoured by white-ants. The demand for literature is great, but not so large as it ought to be. This arises partly from the poverty of the people, who have little money to spare for things not absolutely necessary, and partly from the general apathy and indifference that prevail in the East. The people need books, but when these are provided, they must be taken to the people. Missionaries and Christian workers of all kinds must perform this necessary duty.

The Committees that have been appointed will be able to stimulate the circulation of the literature produced. They will suggest methods suited to their particular localities. There are, however, plans that can readily be adopted by all. These are briefly enumerated.

(1) A stock of books, tracts, and leaflets should be kept in every station, and where possible a book-shop opened.

(2) The Missionary should see that each Evangelist takes with him a supply of suitable literature for sale or free distribution.

(3) After every preaching service books should be offered for sale.

(4) A person should be appointed to sell in every local market; for then the people have money and are more likely to buy. In some places it will be possible to visit the railway station for a similar purpose.

(5) While travelling by train, many a leaflet or tract will be gratefully accepted and read by the travellers. Much literature can also be disposed of to workmen during the hour allowed for food.

(6) School Teachers, Zenana Visitors, Bible-women, and Workers in Hospitals should be encouraged to sell publications.

(7) Colporteurs should be appointed where a proper number of books can be sold, and men of the right stamp found.

Further information regarding the opening of Book shops and the employment of Colporteurs may be obtained from the nearest Bible or Tract Society, or Christian Literature Society.

In view of the pressing importance of an increased circulation of Christian Literature, your Committee recommends the Conference to pass the following resolutions:—

Resolution X.

Importance of circulating good Literature.

The Conference is profoundly impressed with the importance of disseminating everywhere and by all means pure wholesome literature in order both to counteract the pernicious effects of the unhealthy literature so largely circulated, and also to place before the people the way of salvation through Jesus Christ.

Resolution XI.

Means to be employed for circulating Literature.

The Conference urges on all members of the Missionary body the great need and fruitfulness of increasing the circulation of vernacular and English literature by (1) the establishment and efficient maintenance of reading-rooms, branch depositories, and colporteurs (when suitable men are available); (2) by making the circulation of literature an integral part of the duty of each Mission worker; (3) by utilising our schools and colleges as a means of bringing Christian books and Scriptures to the notice of the pupils and students, and thus promoting their sale; and (4) by using every available opportunity

such as those afforded by preaching services, markets, hospitals, railway travelling, the dinner hour of workshops, and the like.

Resolution XII.

Colportage.

With reference to the subject of *colportage*, this Conference urges that, while every Mission worker should take part in the circulation of Christian literature the work of a colporteur should be entrusted only to those whose gifts and training fit them to commend that literature intelligently to purchasers and to act as efficient salesmen.

Resolution XIII.

A record of the number circulated to be kept.

The Conference is further thoroughly convinced that the circulation of literature would be greatly increased if each missionary would cause to be kept in a simple tabular form the number of books, tracts, and leaflets circulated monthly by himself and his fellow-labourers. The expenditure of time involved would be but slight, while the gain in accuracy and definiteness would be considerable.

The following table is recommended for general adoption by missionaries for the above purposes :—

No. of Bibles, Books, &c., excluding School Books, circulated by

Month.	Bibles.	Testaments.	Portions.	Total.	Books*	Tracts.	Leaflets.	Total.	Total Proceeds.

* A book is a publication priced at one anna or above. All publications below an anna in price are called tracts. Leaflets are two-or four-paged tracts for free distribution.

Resolution XIV.

Literature to be made self-supporting in order to increase circulation.

As the circulation of Christian Literature can never be really extensive till it becomes self-supporting, the Conference would urge upon all who have to do with the production of literature to do what they can to bring about this desirable end, both by the utmost economy in the bringing out of books, and by endeavouring gradually to bring up the price to the cost of production and circulation. It further urges upon all pastors of churches the duty of encouraging their people to spend a portion of their income in the purchase of healthy literature.

Resolution XV.

Home Boards to ask for returns of literature circulated.

The Conference would earnestly recommend each Home Board to make annual enquiries regarding the extent to which all its workers are engaged in the work of circulating Christian Literature.

Resolution XVI.

Books to be sold, not given away.

The Conference in considering the necessity of securing for all publications a careful reading, wishes to emphasise its conviction that this aim will as a rule be best secured by the sale rather than by the free distribution of literature, except in the case of leaflets and very small tracts.

Resolution XVII.

Resolutions on circulation of literature commended to Literature Committees.

The Conference would commend to the various Literature Committees the resolutions regarding the distribution of Christian Literature, and urge them to do their utmost to promote the circulation of all useful publications in their areas.

Resolution XVIII.

The Conference desires to place on record the great services that have been rendered to the cause of Christianity in India, Burma, and Ceylon by the Religious Tract Society, the Christian Literature Society (and especially its venerable Secretary, Dr. Murdoch), the Society for the Promotion of Christian Knowledge, and the American Tract Society. Without the books, tracts and leaflets published with the aid of these Societies, Mission workers in every department of their work would have been seriously crippled. The need of good literature is more pressing than ever; and the Conference trusts that those valued Societies will continue, and, if possible, increase their efforts to secure Christian literature for all classes of the people.

Thanks to Literature Societies and Dr. Murdoch.

BIBLE WORK.*

Your Committee with all the members of the Conference recognises the supreme importance of the Word of God as the authoritative record of His holy will and the inspired revelation of the way of life through Jesus Christ. The distribution of the Scriptures in India has been greatly blessed in the spiritual enlightenment of the people and in the edification of the Church. Their circulation must continue to be one of the foremost aims of all those who seek to win the people for Christ. We rejoice that the circulation of the Scriptures has now reached a total of more than five hundred thousand copies yearly, but we believe that number can be still more largely increased if all interested in the Bible would put more energy into this most important work. The Bible or portions of it are

* See also *Ten Years of Bible Work*, see pp. 199–201.

now available in about sixty languages and dialects. During the decade, first translations of portions of the Bible have been made in nine languages, while revision work has been done in nearly all the chief vernacular versions. We believe these revisions have helped greatly in making God's Word more intelligible to the people, and thus considerably increased the usefulness of those versions. The work is by no means complete, but every revision brings us nearer to a standard version in each vernacular.

We know that without the Scriptures the Missionary is unable to carry on his work either of the evangelization of non-Christians or the building up of believers. The Bible must have a far wider circulation; and we therefore ask the Conference to pass the following resolutions :—

Resolution XIX.

Increased attention to circulation of Scriptures urged.

This Conference urges an increasing attention to the circulation of the Scriptures, on the part of all who are engaged in the evangelization of India; and particularly that every Mission should annually require of each of its employés, whether native or foreign, a statement of the number of copies of Scriptures which he has put into circulation.

Resolution XX.

Cost of circulation to be borne by India.

The Conference regrets that so large a proportion of the cost of Bible Work in India should fall on the British and Foreign Bible Society, and wishes to see at least the whole work of Scripture circulation undertaken, as it should be, by the Missionary Societies and Christians in India, both foreign and native, the translation and publication of the Word of God being left for the present with the Bible Society working through its Indian Auxiliaries.

Resolution XXI.

Depôts to be formed, and all workers to help.

To this end the Conference recommends that in every Indian town where a Mission is established, a Depôt for the sale of Scriptures and other Christian Literature be maintained by the Mission there engaged, and that, while paid colporteurs must remain a necessity for large regions of India which other means of evangelization do not reach, the burden of distribution should be laid more fully on Missionaries, Pastors, Teachers, Zenana Visitors, the members of Young People's Societies and other Christian Associations.

Resolution XXII.

Value of grants for Bible Women.

The Conference desires to convey to the British and Foreign Bible Society its sense of the value of the Bible Women's grants on the system which appears to have been finally adopted in the year 1891, for the operation of which system there is a wide and ever expanding field.

Resolution XXIII.

Congratulations to Bible Society on its centenary.

This Conference extends its congratulations to the British and Foreign Bible Society on the near approach of its one hundredth anniversary, with grateful acknowledgment of its generous aid, alike in the translation, publication and circulation of the sacred Scriptures in more than sixty Indian languages and dialects. Without this aid it would have been impossible to have reached the results which are given in the Statistical Review of the decade; and this Conference pledges itself to hearty

co-operation in the plans which shall be decided upon for the celebration of the coming centenary.

Resolution XXIV.

Thanks to other Societies.

This Conference also thanks the National Bible Society of Scotland, and the Baptist Missionary Societies in India and Burma, for their share in the Bible Work of the decade.

Resolution XXV.

In view of a number of words in the Bible which have no equivalent in the Indian languges, and convey no meaning to the ordinary Indian reader *e.g.*, Pharisee, Passover, Sabbath, and other non-controversial terms, the Conference, while raising no objection to the propriety and necessity of the Bible Society's rule requiring all copies of the Scriptures to be issued without note or comment, would suggest to the Committees of the Indian Auxiliaries the preparation of a list of such words in English, with suitable brief explanations also in English. This list of words and explanations should be submitted to the Parent Society with a request that it may be adopted for use in India; and that a vernacular translation of them may be added in the margin of the Indian Versions, on the distinct understanding that no explanation be inserted outside of this list, or without the express sanction of the Parent Society. It is believed that such an arrangement would give great satisfaction not only in India, but also in China and other Mission fields.

Resolution XVII.

An appeal to the Home Societies.

In order that the Home Societies may undertake their share of the work of providing literature for the people, the Conference directs that the following appeal be sent to all Mission Boards and Committees in Europe, America, and elsewhere, and through them to the supporters of missions:—

The Decennial Conference has given much thought to the needs of the people in regard to literature. God has abundantly blessed the labours of those whom you have sent to this land to preach glad tidings of good. They and their fellow-workers have under the blessing of God founded Churches, which are growing in godliness, intelligence, and usefulness. Their labours in many forms have also awakened a spirit of enquiry in the minds of thousands, and everywhere there is a desire for more light. From the schools and colleges conducted by your missionaries, by Government, and by other agencies, is coming forth a continual succession of more or less educated young men and women. To continue the work in the Christian Church and among the awakened thousands of the people and the millions of educated youth, suitable literature must be provided. You are aware that the indigenous literature will do but little to stimulate and satisfy an awakened conscience and a quickened intellect. Those who have brought the new spirit into the East must meet the new needs that have thus been called into being. In other words, your missionaries and their fellow-helpers must provide the publications that will give clear views of God's Word, quicken devotion, develop the intellectual life and form character. Some of your missionaries are admirably fitted for this work. Will you not relieve them to a great extent from other branches of Mission work that they may give themselves to this one thing?

We have passed a series of Resolutions on this question, which we commend to your thoughtful and prayerful atten-

tion. We have mapped out the land according to the languages spoken; we have arranged for the appointment of Committees to undertake the task of providing and circulating Christian literature in those language areas; and we look to this organisation for a great development of this branch of mission activity. As these Committees get to work, they will doubtless find it necessary to set apart a missionary in each area as secretary to develop this important undertaking. We believe all the Missions working in each language area will unite for this purpose. It will be necessary for the various Home Societies to countenance and help the enterprise. If a request comes to your Society for a subscription, will it be prepared to co-operate with other Societies working in that area? If any Committee should ask that one of your missionaries be set apart to undertake the duties of Secretary, will your Society be prepared to set him free for that position? and if your Society cannot support him entirely, will you be prepared to bear a proportion of the cost? Your best men will be asked for, as the work demands men of wide experience, varied culture, and choice gifts. Your Mission may appear to be weakened by the relinquishing of such men for literary work, yet the Kingdom of God in India will be strengthened, and in the ultimate blessings derived from such labour your Mission will largely share. Some Missionary Societies have already set apart men for literature, and we ask others to follow their example.

Your Society would also encourage the work of distributing Christian literature, if it made enquiries as to the extent its workers of all kinds circulate tracts and books. They would then know that your Society was interested in this department of Mission activity, and would the more gladly strive to meet your wishes. We would respectfully ask you to call for and study the reports of your missionaries in this branch of Mission labour, so that when the request comes for help, you will be able intelligently to respond with liberality.

Literature on the Subject.

Christian Literature in all its phases, Bible work in all departments, and the best methods of distributing publications have been discussed in many Conferences and in articles written for Missionary Magazines. We append a full list of references as far as Missionary Conferences are concerned ; and a list of articles that have appeared in the *Harvest Field, Indian Evangelical Review,* and *Madras Christian College Magazine* during the last twelve years.

1. Bible Work and Translation.

Bible Translation in Bengal, by Rev. Dr. Wenger. (Report of Allahabad Conference, 1872-3, page 389.)

Sketches of Madras (Rev. S. W. Organe), Bangalore (Rev. B. Rice), Jaffna (Rev. J. Brown), Colombo (Rev. D. Wood), Auxiliary Bible Societies. (Report of South India and Ceylon Missionary Conference, Bangalore, 1879, Vol. II., pp. 341—367.)

The Missionary in Relation to Bible Societies. (Report of the Centenary Conference, London, 1888, Vol. II., pp. 284—315.)

The Scriptures, by Rev. S. W. Organe. (Report of Decennial Conference, Bombay, Vol. II., p. 687.)

The Bible given to the Nations. (Report of Ecumenical Missionary Conference, New York, 1900. Vol. II., Ch. XXIV., p. 7.)

The Most Precious but the Worst Edited Book in the World, by Rev. E. P. Rice. (*Harvest Field,* Vol. I., 1889-90, p. 291.)

Statement of Principles adopted in the Tentative Translation of S. Matthew's Gospel in Kanarese. (*Harvest Field,* Vol. IV., 1892-3, p. 107.) This was published separately by the Bangalore Bible Society.

Translation—Bible and other, by Rev. H. Haigh. (*Harvest Field,* Vol. V., 1893-4, p. 648.)

The Need of a Revision of the Tamil Bible, by Rev. J. P. Jones. (*Harvest Field*, Vol. VI., 1895, p. 41.)

Work of the Bible Society—Condensed Report of a Conference of Bible Society Secretaries held in Madras. This was published as a pamphlet by the Madras Bible Society. (*Harvest Field*, Vol. VIII., 1897, p. 206.)

Bible Revision with special reference to Tamil. (*Harvest Field*, Vol. IX., 1898, pp. 361 and 441.) These papers contain the opinion of many Missionaries and others.

Rhenius on Biblical Translation, by Rev. W. Goudie. (*Harvest Field*, Vol. X., 1899, pp. 349, 384.)

Rhenius' Pamphlet on Bible translation was republished by the Bangalore Bible Society about the year 1898.

Revision of Vernacular Versions by various Indian Christians. (*Harvest Field*, Vol. X., 1899, p. 136.)

The Urdu New Testament and its Translations, by Rev. Dr. Weitbrecht.

The Hindi Old Testament, by Rev. Dr. Hooper.

Four Translations of Colossians I. 1—18. (*Madras Christian College Magazine*. November, 1901.)

Notes on the Tamil Union Version of Philippians, Rev. C. H. Monahan, M.A., *Madras Christian College Magazine*, 1902—1903.

2. General Christian Literature.

(*a*) *Vernacular.*

A paper by Rev. J. Long in the Report of Conference of Bengal Missionaries held in Calcutta, 1855. I have not seen this.

Papers on Vernacular Christian Literature, by Rev. B. Rice and Rev. J. Hoch, with Resolutions. (Report of South India Missionary Conference, Ootacamund, 1858, pp. 265—282).

In the Report of the Conference on Missions held at Liverpool in 1860, there are no papers, but several references to literature.

Paper on Vernacular Christian Literature, by Rev. J. H. Budden, with discussion. (Report of the Panjab Missionary Conference, Lahore, 1862-3, pp. 268—291.)

Paper on Christian Vernacular Literature, by Rev. T. S. Wynkoop; The Press in Bengal, by Rev. J. E. Payne; Sunday Schools and Sunday School Literature, by Rev. T. J. Scott, with discussion. (Report of Allahabad Conference, 1872-3, pp. 396, 412, 426, 438.)

Sketch of the Tract Societies and Christian Vernacular Education Society in South India and Ceylon, by Dr. Murdoch. (Report of Bangalore Conference, 1879, Vol. II., p. 368.)

Sketches of Vernacular Christian Literature—Tamil (Dr. Murdoch), Telugu (Rev. E. Lewis), Malayalam (Rev. E. Diez), Kanarese (Rev. B. Rice), Sinhalese (Dr. Murdoch). (Report of Bangalore Conference, Vol. II., pp. 377—415.)

Sketch of Christian Knowledge Society, by Rev. C. E. Kennett. (Report of Bangalore Conference, Vol. II., p. 416.)

Papers on the Production of Vernacular Literature, by Revs. J. Hewlett and Dr. Scudder, with discussion. (Report of Calcutta Decennial Conference, 1882-3, pp. 337—354 and 378.)

The Missionary in Relation to Literature (2) General, (3) Tract and Book Societies. (Report of London Conference, 1888, Vol. II., pp. 257—283, 316—340.)

Paper on Vernacular Literature, by Rev. H. Haigh, and on Christian Literature, by Rev. G. P. Taylor, with discussion. (Report of Bombay Conference, 1892-3, Vol. II., pp. 664, 701, 725.)

Remarks and Resolutions on Christian Literature, (Report of South Indian Conference, Madras, 1900, pp. 64—9.)

Literature as an Evangelising Agency. (Report of New York Conference, 1900, Vol. II., Ch. XXV, p. 37.)

Plea for Christian Literature. (Report of New York Conference, 1900, Vol. II., Ch. XXVI, p. 63.)

Christian Literature in the Vernaculars, by Rev. J. E. Padfield. (*Harvest Field*, Vol. III., 1891-2, p. 1.)

Literature for Native Preachers, by Rev. Ernst Just. (*Harvest Field*, Vol. III., 1891-2, p. 248.)

Literature for the Native Church, by Rev. H. Haigh and Mr. A. Ezra. (*Harvest Field*, Vol. IV., 1892-3, pp. 321, 448.)

The Press and Literature, a review of the Bombay Decennial Conference, by Rev. H. Haigh. (*Harvest Field*, Vol. IV., 1892-3, p. 301.)

Literature for Native Christians, by Miss L. Marston. (*Harvest Field*, Vol. V., 1893-4, p. 361.)

Work to be done in Christian Literature in India, by Dr. Murdoch. (*Harvest Field*, Vol. VIII., 1897, p. 201.)

Christian Literature still needed for India, by Rev. E.P. Rice. (*Harvest Field*, Vol.VIII., 1897, p.285.)

Hindi Christian Literature, by Rev. E. Greaves. (*Harvest Field*, Vol. X., 1899, p. 212.)

Necessity for Cheapness in Price of Books, in a Letter by Dr. Murdoch. (*Harvest Field*, Vol XI., 1900, p. 272.)

Christian Contributions to Tamil Literature, by Rev, C. H. Monahan. (*Harvest Field*, Vol. XII., 1901, p. 174.)

The Production and Circulation of Christian Literature for Mission Fields, by Rev. J. Johnston, Sec. C. E. Ver. (*Indian Evangelical Review*, Vol. XVII., 1891, p. 469.)

Vernacular Sunday School Literature, by Rev. H. Anderson. (*Indian Evangelical Review*, Vol. XXI, 1895, p. 442.)

Christian Literature for the North-West Provinces, by Rev. E. Greaves. (*Indian Evangelical Review*, Vol. XXVII., 1901, p. 440.)

Christian Literature in Urdu for Muslim Readers, by Rev. E. M. Wherry, D. D. (*Indian Evangelical Review*, Vol. XXIX., 1902, p. 54.)

Various Pamphlets, by Dr. Murdoch.

(*b*) *English.*

Paper on English Literature, by Dr. Murdoch. (Report of Bombay Conference, 1892-3, Vol. II., p. 674.)

3. CHRISTIAN NEWSPAPERS AND MAGAZINES.

In most of the reports and discussions of the Missionary Conferences the need of these is referred to, and suggestions made for establishing them.

Christian Vernacular Newspapers, by Rev. E. W. Thompson (*Harvest Field*, Vol. XI., 1900, p. 272.)

A Minute on Christian Vernacular Journalism, by Rev. E. W. Thompson. The opinions of many writers are recorded. Also correspondence on the same subject. (*Harvest Field*, Vol. XI., 1900, pp. 339, 349, 387.)

4. DISTRIBUTION OF LITERATURE.

Paper on Colportage in India, by Dr. Murdoch (Report of Allahabad Conference, 1872-3, p. 420.)

Papers on Tract Colportage (Dr. Murdoch), Bible Colportage (Rev. A. Theophilus), and discussion. (Report of Bangalore Conference, 1879, pp. 404, 409, 419.)

Papers on the Distribution of Vernacular Literature, by Revs. G. O. Newport and Dr. Johnson. (Report of Calcutta Conference, 1882-3, pp. 355, 368.)

Speeches on Colportage, by Revs. A. W. Prautch, J. Austin Thomson, Dr. Weitbrecht, Dr. Johnson, (Report of Bombay Conference, 1892-3, pp. 707, 711, 716, 719.)

Scripture and Tract Distribution, Rev. A. W. Prautch. (*Harvest Field*, Vol. II., 1890-91, p. 161.)

REVIEW OF CHRISTIAN LITERATURE IN INDIA

during the Decade 1891—1900.

This year, for the first time, Christian Literature finds a place in the Indian Decennial Missionary Statistics. Details are given of the Bible, Tract, and Christian Literature Societies for the years 1860, 1870, 1880, 1890, and 1900. The Rev. G. H. Parsons, who obtained them, gives the following abstract:

——	1860.	1870.	1880.	1890.	1900.
	Rs.	Rs.	Rs.	Rs.	Rs.
Proceeds from sales...	23,998	43,478	82,232	106,844	163,468
Subscriptions, Grants-in-aid	23,402	25,346	48,550	58,910	82,888
Total Income Rs.	54,682	69,692	135,416	171,702	263,526
Number circulated (Books & Tracts) ...	727,744	882,924	2,309,337	4,965,034	5,881,836

Subscriptions and Grants amounted to three and a half times as much in 1900 as they did in 1860; the proceeds of sales increased sevenfold, and the circulation ninefold.

Details are given in the Decennial Statistics for each Society. The facts are both interesting and encouraging. The object of the following paper is to *review briefly Christian Literature during the decade*.

Bible Societies are not included, as they will form the subject of a separate paper.

As years often vary, the totals for the decade are given. Unfortunately, they cannot be compared with the previous decades, but a standard will be afforded for comparison at succeeding Decennial Conferences.

The Table below gives details as far as available:

Name of Society.	Period.	Subscriptions.	Grants.	Miscellaneous.	Sales.	Total Income.	Number Printed.	Number Circulated.
		Rs.	Rs.	Rs.	Rs.	Rs.		
Bangalore Tract and Book Society ...	91-1900	2,517	17,218	8,316	152,465	180,516	838,000	1,347,265
Bombay Tract and Book Society ...	91-1900	6,042	32,444	25,160	206,091	269,737	3,375,400	4,048,201
Calcutta Tract and Book Society ...	91-1900	14,736	33,839	14,722	123,532	186,829	7,408,955	11,639,352
Gujarat Tract Society ...	91-1900	3,692	340	1,298	12,096	17,426	554,600	685,327
Madras Religious T. and Book Society ...	91-1900	14,603	27,703	7,755	150,613	200,674	16,463,352	17,050,706
Malayalam Tract Society ...	91-1900	712	4,221	...	4,377	9,310	898,500	585,467
North India Tract Society ...	91-1900	13,147	20,216	5,396	66,724	105,483	3,469,870	4,197,821
Punjab R. Book Society ...	91-1900	10,709	39,900	3,765	246,964	301,338	3,021,921	3,352,508
South Travancore Tract Society ...	91-1900	2,514	3,202	30	2,452	8,198	3,683,592	3,683,592
Ceylon C. L. and R. T. Society ...	91-1900	6,462	9,375	3,380	239,478	258,695	3,738,235	4,775,549
Madras Branch, C. L. Society ...	91-1900	6,465	12,852	7,880	478,933	506,130	7,688,980	7,125,094
North India Branch, C. L. Society ...	91-1900	...	12,423	543	55,017	67,983	1,025,898	955,766
Bombay Branch, C. L. Society ...	91-1900	10	18,050	3,000	77,378	98,438	400,200	331,280
Basel Mission ...	91-1900	...	11,340	20,000	140,499	171,839	1,054,680	1,173,325
Total ...	...	81,609	243,123	101,245	1,956,619	2,382,596	53,622,183	61,951,253

The Publishing Societies are: 1. Tract Societies. 2. The Christian Literature Society. 3. The Christian Knowledge Society. Some Missions also publish more or less, and there are a few independent labourers, like the Rev. H. J. Bruce, of Satara.

There is an American Baptist Tract Society, but Statistics of printing and issues cannot be supplied.

The Bengal, Punjab, and Mysore Branches of the Christian Literature Society are not included as Statistics for the decade are not available.

A few general remarks may be offered.

Chief Advance during the Decade.—The most encouraging feature during the decade is the recognition of the importance of Christian Literature in India by the Church Missionary Society setting apart for it the Rev. Dr. Weitbrecht in the Punjab, and the Wesleyan Missionary Society similarly appointing the Rev. E. W. Thompson, M. A., in Mysore. This is the only satisfactory arrangement.

The prosperity of a Publishing Society depends very much upon the Secretary. The question at present, in many cases, is—not who is best qualified for it? but who can be induced to accept the office? A retired military officer, now departed, was appointed Secretary of the Bombay Tract Society. He said himself that he became Secretary *simply because nobody else would*. In addition, without Literature Missionaries there are often changes. During the decade two important Indian Tract Societies had each three Secretaries in three years.

The Committee of the Calcutta Tract Society felt very much the need of a permanent Secretary. An agreement was made with the Local Committee of the London Missionary Society, that the Rev. A. W. Young should give half his time to the Society, the latter contributing Rs 120 a month to the funds of the Mission. This has been attended with very satisfactory results. Mr. Young, however, regrets that he is not able to visit sufficient centres of missionary action, to introduce the Society's publications, and at the same time learn, at first hand,

the kind of tracts and books which would be most useful in certain districts.

Tract Societies.—An important part of their work is to supply evangelistic leaflets and tracts for gratuitous circulation by missionaries after preaching. This helps to keep alive any religious impressions produced. The Calcutta Tract Society also produces a short monthly tract for Zenana workers. To meet the case of the large number of Bengalis acquainted with English, it publishes largely in English, and also in Musalman-Bengali for Eastern Bengal. The North India Tract Society is the chief agency for the supply of Christian Literature in Hindi, the vernacular of eighty millions. Perhaps its distinguishing feature is the popularity of some of its tracts, both in prose and verse. It is largely indebted for its publications to the Rev. Dr. W. F. Johnson. The Punjab Religious Book Society has the great advantage of having Dr. Weitbrecht as its Secretary. It publishes chiefly in Urdu, which has the richest Christian Literature of any Indian vernacular. Punjabi and the frontier languages are also included in its work. The Bombay Tract Society, for several years past, has been labouring under pecuniary difficulties. Earnest efforts have been made to overcome them, and the Society has now a European Superintendent. The Madras Religious Tract and Book Society laments the death of the Rev. Samuel Paul, its most popular writer. Appropriately, his last work was *The Life-boat over the Sea of Sorrow.*

Although original works adapted to India are most desirable, a Christian literature generally begins with translations. All the Tract Societies publish books for Indian Christians. Among them free translations from Spurgeon, Meyer, and Andrew Murray have met with a fair amount of success.

The Christian Literature Society for India.—This Society was established in 1858 as a memorial of the Mutiny. Its publications consist largely of school-books and general literature—not directly religious, but leavened with Christian truth. Special attention has been devoted to educated Hindus.

It should be mentioned that the Ceylon Branch includes the work of the Ceylon Religious Tract Society, and its publications form a large part of its issues. The Mysore Branch was established in 1900.

The Christian Knowledge Society.—The chief work of this Society is to provide Prayer Books and other publications specially needed for Church of England Missions. In Madras it maintains a very large printing establishment.

The Missions.—Several of the Missions have printing presses, and many of them issue periodicals, and otherwise print, generally on a small scale. The chief exception is the Basel Mission which has an excellent Press, and publishes as much as an average Tract Society.

The American Methodist Episcopal Mission has established four Presses. The Madras Press, under the Rev. Dr. A. W. Rudisill, is supplied with the latest and best machinery. The Mission also printed 2,639,894 publications, and circulated 2,637,760 during the decade. No other returns from Missions are available.

Perhaps the most noticeable enterprise of the Missions during the decade has been the successful establishment of three vernacular newspapers—two in Tamil and one in Telugu.

The Returns can be considered only as an approximation to accuracy. Some are not included, in other cases there are double entries, issues by the original publishers and issues by another Society. Still, a tolerably fair idea is given, and at every successive decade the Returns will become more complete.

Returns of Circulation should be required by the Home Societies.—*Circulation* is as important as *Production*, and much more difficult. A few missionaries make zealous efforts in this direction, but there is not the *general* interest which is desirable. This is largely due to the apparent indifference of most of the Home Societies. Christian Literature has been treated as a '*negligible quantity*,'' regarding which Returns are neither asked nor given.

Few measures would do more to increase the circulation of Christian Literature than for the *Missionary Societies to require annual returns from their agents regarding the circulation of the Scriptures and other Christian Literature.*

J. MURDOCH.

A list of Mission Presses in India, Burma, and Ceylon is given, as far as information has been supplied.

List of Mission Presses in India, Burma, and Ceylon.

NAME OF STATIONS.	NAME OF PRESS.	WHEN ESTABLISHED.	LANGUAGES PRINTED.
Ajmere ...	Rajputana Mission Press.	1885	Hindi, Urdu, English.
Arni ...	Industrial School Press ...	1892	English and Tamil.
Bisrampur ...	Chattisgarh Mission Press.	1883	Hindi and English.
Bombay ...	Bombay Guardian Mission Press ...	1888	English and Marathi.
Do. ...	Am. Meth. Epis. Mission Press ...	1896	Gujarati, Marathi, English.
Calcutta ...	Baptist Mission Press ...	1818	English, Bengali, Sanskrit Hindi, Kaithi, Marathi, Oriya, Tibetan, Lepcha, Burmese, Arabic, Persian, Armenian, Greek, Hebrew.
Do. ...	Am. Meth. Epis. Mission Press ...	1885	Bengali and English.
Cawnpore ...	Christ Church Press ...	1892	English, Urdu, and Hindi.
Cuttack, Orissa	Baptist Mission Press ...	1838	Oriya, Khond, English.
Ghoom, near Darjiling ...	Scandinavian Alliance Mission Press ...	...	Thibetan and English.
Guntur ...	Am. Evan. Lutheran Mission Press ...	1885	Telugu and English.
Kolhapur ...	Mission Press ...	1883	English and Marathi.
Kottayam ...	Church Mission Press ...	1821	Malayalam and English.
Lahore ...	Frontier Faith Mission Press ...	1900	English.
Lucknow ...	Am. Meth. Epis. Mission Press ...	1860	Hindi, Urdu, Roman, Hindustani, and to some extent Persian.
Madras ...	S. P. C. K. Press ...	1866	English, Hebrew, Greek, Latin, Welsh, Tamil, Telugu, Hindustani, (Arabic and Persian), Kanarese, Malayalam, Sanskrit, (Grantham), Marathi, Hindi.

List of Mission Presses in India, Burma, and Ceylon.—(Contd.)

Name of Stations.	Name of Press.	When established.	Languages Printed.
Madras ...	Am. Meth. Epis Mission Press ...	1887	English, Tamil, Telugu, Kanarese, Hindustani.
Mangalore ...	Basel Mission Press ...	1841	Kanarese, Malayalam, Tulu, Sanskrit, English, German, French, Marathi.
Mysore (City).	Wesleyan Mission Press...	1890	English and Kanarese.
Nagercoil ..	London Mission Press ...	1832	English, Tamil, and Malayalam.
Palamcottah...	Church Mission Press ...	...	English and Tamil.
Pasumalai ...	Am. Mission Lenox Press.	1871	English and Tamil.
Pokhuria ...	Santal Mission Press ...	1890	English, Santali, Bengali, Hindi and Khasi.
Poona ...	U. F. C. Orphanage Press.	1878	English, Marathi, Sanskrit, Latin, French, Portuguese, Gujarati.
Ranchi ...	German Mission Press ...	1882	Hindi, Mundari, Uraun.
Rutlam ...	Canadian Mission Press ...	1877	Hindi and English.
Satara ...	Columbia Press, (Private).	1890	English and Marathi.
Secundra ...	Secundra Orphanage Press.	1839	English, Roman-Urdu, Urdu in Arabic Type, Hindi.
Surat ...	Irish Pres. Mission Press.	1846	Gujarati, English, Persian.
Tranquebar ...	Evan. Lutheran Mission Press ...	1860	Tamil, English and German.
Rangoon ...	Am. Bap. Mission Press ...	1816	English, Burmese, Pwo-Karen, Sgaw-Karen, Tamil, Palishan and Talaing.
Colombo ...	Wesleyan Mission Press...	1816	Singalese and English.
Batticaloa ...	Do. ...	1875	Tamil and English.

TEN YEARS OF BIBLE WORK,

In India, Ceylon and Burma, 1891—1900.

Statistics of Bible Circulation for the Decade ending 19 00.

Society.	Subscriptions.	Grants B. F. B. S.	Miscellaneous Receipts.	Sales.	Total Income.	Number printed.	Number circulated.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Calcutta ...	20,408	224,125	3,213	58,531	306,277	825,800	1,084,536
Bombay ...	20,937	140,970	10,905	43,704	246,546	552,500	610,293
Madras ...	123,590	331,832	5,640	149,509	610,571	1,759,436	1,726,268
Bangalore ...	14,401	19,500	...	12,607	34,758	117,000	167,949
North India ...	36,019	162,262	12,380	85,267	294,175	664,490	870,281
Punjab ...	7,045	136,906	2,840	66,053	212,844	579,975	560,621
Jaffna ...	6,966	42,000	553	6,493	53,831	...	98,177
*Burma ...	47	18,367	1,100	1,509	21,103	45,410	15,355
Colombo ...	485	...	...	18,882	24,941	96,33	182,027
Bapt. Tras. Soc.	6,059	...	...	...	...	559,000	509,764
Kandy Aux. ...	1,771	...	...	3,389	5,161	...	24,169
TOTAL ...	237,728	1,075,962	66,631	445,944	1,810,207	5,199,946	5,849,440

* The Burma Agency was begun in 1899; the Report covers less than two years.

There may be other Societies and Mission Presses engaged in publishing the Scriptures, from which no reports have been received. It is probable, however, that these would not greatly increase the totals given above.

Bible work in India is now conducted in about sixty languages and dialects. The entire Bible is translated into all the great vernaculars, as well as into Sanskrit, Arabic and Persian. In other languages the New Testament is found complete. But in the larger part of the languages thus far utilised, only portions have yet been translated, in some instances only a single Gospel.

New Translations and Revisions.

During the decade, first translations, more or less complete, have been made in the following languages—

Derwal or Multani-Kashmiri ...	Punjab Aux. B. S.
Kurku	North India B. S.
Jaunsari	,,
Manipuri	Calcutta.
Mundari or Kol	,,
Uraon	,,
Khondi	Madras.
Badaga	,,
Tulu	,,

Extensive revisions have been undertaken in nearly all the prominent versions of the Bible, some of which have been completed, while others are still in progress. Among these we may mention the Telugu, Malayalam, and Kanarese in South India; the Bengali, Uriya, Santali, Assamese, Nepali, and Tibetan in Eastern India; the Marathi, Gujarati, Hindi, Panjabi, Baluchi, Pushtu and Urdu in Northern and Western India, Sinhali in Ceylon, and Burmese.

Circulation.

The circulation reported shows a total of 5,849,440 copies for the decade. This includes Bibles, Testaments and Scripture Portions. More than half, perhaps three-fourths of these are Portions, chiefly the *pice* Gospels.

Some reduction must be made in this total on account of double entry of Scriptures, sent out from one Society for circulation by another. But making due allowance for this, it is evident that the annual circulation of the Scriptures has exceeded 500,000 copies.

An examination of the details, however, will show that the increase in circulation has hardly kept pace with the growth of Missions, or the increase in the Indian Christian community.

The issues reported	in 1891	were	556,797.
Do	in 1895	,,	566,423.
Do	in 1900	,,	608,386.

Sources of Income.

So far as appears from the statistics available, it appears that out of a total of somewhat more than 18 lacs of Rupees, the receipts have been.

Sale of Scriptures	Rs.	445,944
Subscriptions and Donations	,,	237,728
Miscellaneous	,,	66,631
Grants from B. and F. Bible Society	,,	1,075,962

The actual outlay of the British and Foreign Bible Society has been considerably in excess of the item just given. Many editions of the Bible and of the New Testament as well as of Portions have been printed in London and given to the Indian Auxiliaries for sale at much less than their actual cost. During this decade, Secretaries have been sent from Home to the Auxiliaries in Calcutta, Bombay, and Lahore, entirely at the expense of the Parent Society. A new Agency has been opened in Burma with a European paid Secretary. Liberal grants of money have been made for the support of Bible Women, the largest part of which is not included in the statistics.

We do not overlook the extensive and valuable work done by the Baptist Missions in the translation and circulation of the Bible in India and Burma, nor the contributions of the National Bible Society of Scotland for the circulation of the Scriptures. But it appears that during the decade very nearly, if not quite, two-thirds of the entire cost of Bible work in India has been borne by the British and Foreign Bible Society, which from its foundation in the year 1804 has given India a foremost place in all its plans and expenditure.

In view of the great and increasing demands upon its funds, not only for China and other lands in which Missions have been long established, but especially in the great Continent of Africa where so many Languages yet wait for the Sacred Word, it is a grave question whether a much larger share of the cost of Bible Work in India ought not to be taken by the Missionary Societies and the Indian Churches.

T. S. Wynkoop.

GENERAL APPEAL TO THE HOME CHURCHES.

The following appeal to the Home Churches was unanimously adopted by the Conference.

Standing at the close of another decade of missionary work in India and at the opening of the twentieth century we send this message to our fellow Christians in all lands.

Since our last meeting in 1892, India has been sorely visited by plague and by famine, and the shadow of pestilence is still upon the land. Yet the service rendered to the people, even to the sacrifice of life, by administrators and evangelists alike, has helped to knit together the hearts of East and West in the bonds of human sympathy and to draw multitudes to the Son of Man.

The spread of knowledge has gone on with increasing momentum. The education of the higher classes has been made the subject of a Universities Commission; the enlightenment of the lower and lowest classes is more than ever an object of care to the Government, the missionary body and to some progressive Indians. Intercommunication by railway is spreading the effects of civilisation, and educated India is developing a sense of national unity among all the diversity of its races.

The patriotic feelings of the people are tending more widely than before to run in the channel of social reform. Associations for the amendment of hurtful marriage customs and caste rules and for the promotion of enlightenment are springing up throughout India.

Efforts at religious reform on a national basis continue and multiply. Educated Islam endeavours more than ever to modernise its faith, the reforming Sects of Hinduism are still on the increase, and Buddhism is trying to assume a modern form.

Almost all these movements are, in part at least, a result of Christian Missionary effort and in them we see additional opportunities for the increased activity of the Christian Church.

The movement among the depressed classes has gathered force. Multitudes have entered the Christian Church. Many thousands of orphans have been brought under missionary care. The work of Industrial missions for the economic elevation of the Christian community has risen into prominence.

Medical missions and Zenana work have helped to remove prejudice and to raise the home life, and have found outside imitators.

The Bible has now been translated into all the chief tongues of India, and is being studied far beyond the limits of the Christian Church and even of all other Missionary effort. Christian literature in the Vernaculars and in English is raising the ignorant and influencing the educated. And among the many who have thus come into contact with Christian teaching an increasing number are giving serious personal thought to the claims of Christ.

In all parts of the country nearly 3,000 Missionaries—including ministers, laymen and women—are preaching the Gospel, while some 25,000 native Christian preachers, zenana workers and school teachers are helping to extend and build up the kingdom of Christ.

The Protestant Christian community now numbers about a million. During the last decade it has increased in a proportion far larger than that of any other. It has tended to become unified and to vindicate its interests. Its members, including not a few from the higher classes, find their position more assured; the convert is backed by a more influential society. At the same time it has made definite progress in the support of its own pastorate and schools.

With all this the desire after a higher standard of

Christian life and knowledge has increased. Gatherings to promote it have multiplied. Yet there remains much to humble us in the large extent of a merely nominal Christianity; and the deepest desire and prayer of this Conference is two-fold; for a powerful revival of the Church's spiritual life, and for a mighty extension of her borders.

The doors are opening, the adversaries are increasing. There is scarcely a part of India which is not now accessible to wise, patient and zealous missionary effort. The command of Christ our Saviour has not changed: "make disciples of the nations." Nor assuredly has His promise failed us during the last ten years. He has been with us "all the days."

Yet although modern Missionaries have been at work in India for more than a century, the fact remains that the number of foreign Missionaries at present engaged in the work on these lands is not only wholly inadequate to enable them to avail themselves of the opportunities that press upon them but also far below what the resources of the Christian Church can well afford to maintain.

Even if the clear and intelligible statement of the Gospel Message to each inhabitant were all that we aimed at, yet the body of foreign Missionaries and native preachers at present at work would be deplorably inadequate, as it will suffice for the regular visitation of only a small proportion of the inhabitants, and the vast majority of villages are not regularly visited at all.

We fully recognise that the greatest part of this work of district evangelization must be done, not by foreigners, but by members of the Indian Christian Church. But to train these Indian Christian workers and to supervise and direct their work, there will for many years to come be required a considerable number of foreign Missionaries. It is thought to be anything but an extravagant estimate of the needs of the country, if we ask that there be one

male and one female Missionary for every 50,000 of the population, and this would mean the quadrupling of our present numbers. It is the opinion of sober, thoughtful and zealous men that, in order to carry on thoroughly the work now in hand and to enter the most obviously open doors which God has set before this Church in India, the Missionary Staff in the country should be at least doubled within the next ten years.

But we further affirm that the mere placing of a clear and intelligible statement of Gospel Message before every inhabitant would be a very inadequate fulfilment of our duty. The messengers of the Churches have to use the influences of the Divine Spirit to remove the prejudices of ages, to overcome aversion, indifference and inertia, to arrest attention, to win affection for Christ by beneficent deeds, and to impart new ideals of life by unselfish and saintly lives. They have to awaken a truer consciousness of sin, to deepen the sense of personal responsibility, and to strengthen and encourage those of feeble will till they bring their courage to the point of heroism. In doing this they come into conflict with priestly classes who have vested rights in the maintenance of traditional customs; they have to study with sympathy blended with discrimination hoary philosophies maintained by men of subtle intellect; they have to bridge great social gulfs and weld into Christian brotherhood classes that have for millenniums stood apart; they have to adapt the experiences of the West to the circumstances of the East, and to devise careful schemes for meeting the new needs of rapidly changing times; in short to bring the Spirit of Christ into touch with every part of the personal and domestic and social and political life of the people.

It follows that it is not simply numbers that are required. The work to be done is intensive as well as extensive. The quality of the workers sent out is of even more importance than the numbers.

As there is need of a large diversity of gifts, we appeal to those of the most highly educated classes of our native lands who have consecrated their lives to the obedience of Christ to consider whether there is not a call to many of them to dedicate their talents, which are largely the heritage of seventeen centuries of Christian privilege and enlightenment to the uplifting of their brothers and sisters in foreign lands, who have had fewer advantages. We would appeal to ministers and educationists and other men of scholarship, to doctors and nurses, to writers and journalists, to men of organising power and business experience, and to Christian ladies and gentlemen possessed of private pecuniary resources, to ask themselves whether they cannot hear a call of God to this work. At the same time every worker endued with the spirit of love, of power and of a sound mind, and possessing the qualities that go to make the successful minister at home, will find here abundant scope for the exercise of all his gifts.

We are well aware that the above facts apply not only to work in India but to work in most if not all parts of the Mission field. But we feel that there is a special urgency in this appeal in the case of India, Burma and Ceylon ;

(1) Because of the abundant and unique facilities for work throughout these great dependencies of the British Crown, and the large measure in which their people are absorbing Western ideas.

(2) Because India. now awaking from the sleep of centuries, is in its most plastic and formative condition, so that the impressions, good or ill, which it receives in these present fateful years, are likely to affect its future for centuries to come.

(3) Because this critical time is rapidly passing. Many forms of worldliness, and many motives at variance with the Spirit of Christ are competing for the dominion of the Indian mind and heart, and loss of the present opportunity may multiply our difficulties and enfeeble and hamper our work in coming decades.

In the name of Christ our Common Lord,—for the sake of those who, lacking Him are as sheep without a shepherd, we ask you to listen to our appeal. You, under God, have sent us forth to India. We count it a privilege to give our lives to this land. For Christ's sake and the Gospel's, strengthen our hands, and enable us to press on towards the goal of our great calling, when the Kingdom of the world shall become the Kingdom of the Lord and of His Christ.

MISCELLANEOUS RESOLUTIONS.

The Conference appoints the following Committee to initiate action for the holding of the next Decennial Conference, if it consider such a Conference desirable; the Convener to be the gentleman whose name stands highest of those on the list present in India in December 1910.

Rev. F. W. Kellett, M. C. C. and W. M. S., Madras.
,, E. S. Summers, B. M. S., Serampore.
,, A. P. Begg, L. M. S., Calcutta.
,, R. A. Hume, D.D., A. B. F. M., Ahmednagar.
,, H. U. Weitbrecht, Ph. D., C. M. S., Lahore.
,, J. C. Ewing, D.D., A. P. M., Lahore.
,, F. Westcott, S. P. G., Cawnpore.
,, J. Morrison, D.D., C. S. M., Calcutta.
,, W. L. Ferguson, A. B. M. U., Nellore.
,, W. I. Chamberlain, Ph. D., A. M., Vellore.
,, J. M. Macphail, M.D., U. F. C. S. M., Chakai.
,, J. F. Steele, I. P. M., Ahmedabad.
,, R. Stewart, D.D., A. U. P. M., Jhelum.
,, Bishop Warne, M. E. M., Calcutta.
,, J. Lazarus, D. M. S., Madras.
,, A. E. Dibben, C. M. S., Colombo.
,, L. B. Wolf, D.D., A. E. L. M., Guntur.
,, K. Ernst, B. E. M., Dharwar.
,, W. Kiefel, G. E. L. M., Govindpur.
,, K. Pamperrien, L. E. L. M., Tranquebar.
O. H. McCowan, Esq., Y. M. C. A., Rangoon.
S. C. Mukerji, Esq., L. M. S., Calcutta.
Miss Greenfield, Z. and B. M., Ludhiana.
,, Cooke, M. S. U. W., Bombay.

The Conference directed the Correspondence Secretary to write to the Hon. and Rev. Dr. Miller, M. C. C., who was to have presided at its opening session, conveying

its sense of loss at his enforced absence and its sympathy with him in his illness; also to the Rev. Dr. Ewing, A. P. M., and the Rev. T. J. Scott, D.D., M. E. M., who had taken an important part in the preparations for the Conference but were unable to attend.

The Conference presents its thanks to the Committee of Management, especially to the Rev. F. W. Kellett, the Convener, and Mr. Benton Smith, the Secretary; to the other Secretaries of the Conference and the Treasurer; to the Conveners of the various Committees; to those who have presided at its sessions and delivered the devotional and opening and closing addresses; to those who have spoken at the Missionary Meetings held in connexion with the Conference; to those who have prepared papers for the Conference Report; to the authorities of the Madras Christian College and the Board of Directors of the Y. M. C. A. for the use of their halls and rooms; and to all others who have helped to make the Conference a success.

The Conference expresses its thanks to all the hosts and hostesses, who have done so much for the comfort and entertainment of the delegates, and to the Lord Bishop of Madras and Mrs. Whitehead for the Garden Party which they gave to the members of the Conference.

The Conference would also thank the Editors of the local newspapers and their reporters for the full and accurate reports of the proceedings of the Conference published in their columns.

CLOSING ADDRESSES.

ADDRESS BY THE REV. R. A. HUME, D.D., AMERICAN BOARD, AHMADNAGAR.

Dr. Hume said that when the Apostle in Hebrews xi. summed up the roll of heroes he added these words, "God having provided some better things for us, that they without us should not be made perfect." Even those great heroes, Abraham, Moses and David, were not perfect without the Apostolic Church; and the Apostolic Church will not be perfect without the Missionary Church; and till, through the Missionary Church, God's Kingdom is complete, His Universal Church will not be satisfactory to Him. The Heavenly Church will not be perfect without the Earthly Church. And the Universal Church on earth will not be perfect without the Indian Church. In every thing God's way is steadily to make a finer and finer product. According to this principle the Church in India should be the finest Church on earth, because God is fashioning it with so many influences from so many Christian lands. Nor will the Indian Church be perfect till all the Hindus and Muhammadans are gathered into it. But this day is coming. When Ranjit Singh of the Panjab was pointed out the red spots of British rule on the map of India, he said that the day would come when it would all be red. So, when we look at the map of India, and at our Mission stations and statistics, we can say, "It will all be Christian." He believed that there was not a man or woman present at that Conference who did not long that Bishop Whitehead's words might be prophetic, that they were to be more and more united. The differences at Home, which were due to the historical interests which each Church possessed, have little value in India. This Conference had emphasised unity. That unity would increase

more and more. Though he hoped many of them would meet again on earth, he knew that they would meet in Heaven.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne,
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

CLOSING ADDRESS

BY THE REV. H. U. WEITBRECHT, PH.D., C. M. S., LAHORE.

Dr. Weitbrecht spoke on Acts x. 19. That vision, he said, was vouchsafed to Peter in a three-fold form and thrice recorded in the *Acts* because of its importance to the Church of God. The Apostle was on the house-top, musing after seeing the great vision of the sheet knit at the four corners and containing all manner of living beings. The command had come to him to participate in all, and thus his objections to the reception of the Gentiles into the Church had been removed. The great truth had dawned upon him that "in *every* nation he that worketh righteousness is accepted of Him." As he stood looking toward the Western Sea, he would behold Cyprus, and realise that according to the prophecy the isles of the Gentiles were to be brought under the obedience of Messiah; that the Kingdom of Jesus was to be spread to the very ends of the earth. There followed a descent to the natural and to the earthly! The Spirit said to him: "Three men seek for

thee." He went down only to find three servants, dust-stained and tired, waiting to deliver a message to him from the centurion Cornelius, their master. Yet it was by going with them that he was to translate the great vision of that day into a reality. In the course of this Conference visions had come to them of the great things God would do and had already begun; visions of a company of preachers far greater than ever before, of Christ's Church perfected in unity and truth, of the princes and peoples of India bringing their glory and honour into the City of God. It was good for them to be here, but it was better to translate the visions into reality; and at the end of the Conference they heard the word of the Spirit: "Three men seek for thee."

(1) There was the non-Christian, often repellent, often repulsive; (2) There was the enquirer, in whose minds and hearts spiritual realities had just dawned; (3) There was the Indian Christian, who so much needed them, and was needed by them. As the Apostle went with the three men to Cæsarea, so they were to go with these. They were few in number, yet God had chosen them as His instruments, and as they went along the dusty way of their every-day work, they should realise that it was the road by which the people of this land are to be brought into the City of God. God would help them to translate the visions that they had seen into realities that would redound to the glory of their Lord and Master, Who alone was worthy of all honour. To Him, therefore, they committed themselves, while they bade each other farewell.

The Rev. Dr. J. W. Scudder, of the Arcot Mission, closed the Conference by pronouncing the Benediction.

APPENDIX.

REVIEWS OF THE DECADE.

CONTENTS

OF THE

APPENDIX.

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Statistical Tables.

Statistical Review of Missions in India during the Decade (1891—1900).

By the Rev. A. Paton Begg, M.A., L.M.S., Calcutta.

The volume containing the Statistical Tables of Protestant Missions in India, Burma and Ceylon will be in the hands of subscribers before the Decennial Conference meets. It is being published at the Baptist Mission Press, 41, Lower Circular Road, Calcutta, and may be had from the Rev. C. H. Harvey, Superintendent of the Press. (Price Rs. 1-12-0 or V. P. P. Rs. 1-14-0). A wide sale among missionaries and the supporters of Missions is necessary to meet the incidental expenses of collecting the Statistics and the printing of the volume.

The Statistics obtained from the Returns, or extracted from Mission Reports where received in the absence of Returns, are, as was the case in the previous Decade, only approximately complete but they reveal substantial progress along almost every line of Missionary activity. They afford abundant cause for encouragement to all interested in Missions and for praise to God who has given the increase in the Kingdom of His Son, the Saviour, and who has answered the prayers of His people and blessed the work of their hands.

I.—Christian Community (India and Burma).

In an Appendix to this Paper some of the principal results of the Statistical Tables for 1900 are given, together with a summary from the Government of India Census Returns, for which latter the writer is indebted to the Officiating Census Commissioner for India, W.S. Meyer, Esq., C. I. E. As the Missionary Statistics are for the close of 1890 and 1900, the Government Census figures for the years 1891 and 1901 are practically contemporaneous for the purposes of comparison, as may be seen by comparing the Census Total Population of India and Burma for 1891, *viz.*, 287,223,431 with the 287,289,763 in the Tables for 1890, or the Total Christian Population of India and Burma for 1891, *viz.*, 2,284,380 with the 2,280,549 in the 1890 Tables. According to the Government Census the Native Christian Population of India and Burma rose from 2,036,590 in 1891 to 2,664,313 in 1901

or 30·82 per cent. According to the Missionary Statistical Tables the Protestant Native Christian Population rose from 648,843 in 1890 to 978,936 in 1900 an increase of 50·87 per cent. This leaves an increase of non-Protestant Native Christians from 1,387,747 in 1890-1 to 1,685,377 in 1900-1 or 21·44 per cent. The Protestant increase is 330,093 in the Decade and the non-Protestant increase is 297,630, and as an increase of 330,093 on 648,843 is much greater again than an increase of 297,630 on 1,387,747 it may be taken as an index of the greater evangelistic activity of the Protestant Missions as compared with the non-Protestant. At the beginning of the Decade the Protestant Native Christians were 31·85 per cent. of the Native Christians in India and Burma and at the close of the decade they were 36·74 per cent.

II.—Comparative increase, etc., of Christians and others and of sub-divisions of Christians (India and Burma).

Protestant Native Christians about	50·87	per cent.	increase
Buddhists	32·88	,,	,,
Native Christians	30·82	,,	,,
Christians	27·96	,,	,,
Non-Protestant Native Christians	21·44	,,	,,
Sikhs	15·07	,,	,,
Mussulmans	8·96	,,	,,
Jews	6·01	,,	,,
Zoroastrians (Parsis)	4·76	,,	,,
Foreign Christians	4·49	,,	,,
Hindus	0·28	,,	Decrease.
Jains	5·82	,,	,,
Animistic, &c.	6·15	,,	,,

The population of India only increased from 279,614,879 to 283,870,432 *i.e.*, by 4,255,553 during the Decade, or 1 52 per cent., and the decrease in the Returns of Hindus from 207,558,295 to 206,861,542 is a striking fact, whether it be due (1) to Famines ; (2) to the aggressive influence of other religions ; or (3) to emigration. In Burma the Hindus increased from 173,432 to 285,484, an increase probably due in part to immigration from India.

The increase in the Buddhists is of course almost entirely in Burma, where they numbered 6,888,250 out of a total population of 7,608,552, or 90·53 per cent., at the beginning of the Decade, and 9,184,121 out of 10,490,624, or 87·54 per cent., at the close of the Decade. There is not much ground for Buddhism to gain in Burma as it is almost all-prevailing as it is. It is however losing ground relatively, as its rate of increase in Burma during the Decade was 33·33 per cent. while that of the population of Burma was 39·19 per cent. This latter rate,

viz., 39·19 per cent., is the rate of increase in the Native Protestant Christian community according to the Statistical Tables, and if the population of Burma has been slightly increased during the Decade by Hindu, Mussulman and Sikh immigration from India, Buddhists have probably increased in Burma with the natural increase of the population, while Native Protestant Christians have increased at a slightly higher rate.

III.—Christian Agency (India and Burma.)

The Christian Agency in India and Burma rose during the Decade from 16,189 to 25,799 or 59·36 per cent. The Foreign and Eurasian Ordained Agency (or rather the Foreign and Eurasian Missionary element) in it increased 14·27 per cent., while the Native Ordained Agency or Native Missionary Agency probably increased about 20 per cent. A comparison of the Returns for 1890 and 1900 appears to shew that the Return of Native Missionaries is smaller in 1900 by the number of those who would be classed as Missionaries but who are not Ordained Agents. The difference in the designation has reduced the Returns especially in the case of some of the Baptist Missionary Societies and some other Societies which have Native Missionaries of good standing but unordained, and it seems to have destroyed the value of the Returns in this particular in the case of the large and important Burmese Missions of the American Baptist Missionary Union. The increase in the number returned as Catechists or Preachers, *viz.*, 66·86 per cent., is with the inclusion in it of unordained native Missionaries relatively large.

IV.—Organised Congregations.

The increase in the Returns of these for India and Burma is from 5,495 to 6,535 or 18·92 per cent.,and might be taken to some extent as a measure of the increase in the Native Ordained or Missionary Agency. A reference to Reports received from some of the Missions shews however that the Returns as sent to the press were incomplete, and more especially in the case of the Basel and L. M. S. Missions in South India and the Nilgiris Missions of the C. M. S. and W. M. S., which appear to be returned short by about 75, 200, 50 and 1 respectively or 326 in all.

V.—Communicants (India and Burma.)

The proportion of Communicants to the total Native Christian community rose slightly during the Decade, *viz.*, from 34·79 per cent. to 35·19 per cent. The comparative cessation of mass movements in some of the larger Telugu Missions was noted in the previous Decade, and also the comparative growth during that Decade of the proportion

of communicants in those Missions, shewing an internal development of the Christian community as a prominent feature of the spiritual activity of the Decade in their case. The most striking mass movement in the present Decade is that in the western division of the North-West Provinces or as they are now styled the United Provinces of Agra and Oudh. There the American Methodist Episcopal Mission Returns show in round numbers 90,000 Christians at the close of the Decade against 20,000 at the beginning, and 52,000 Communicants at the close of the Decade as against 9,700 at the beginning, and a rise in the Christian Agency from 1,000 to 2,400 in the same part of the field, but a fall in the Returns of Congregations of from 380 in all at the beginning to 180 at the close of the Decade. which indicates that their Returns of Congregations are incomplete, or that the Communicants and Christian community remain for the most part in that field to be organised into regular congregations in the next Decade.

VI.—Female and Male Agency and Work.

The increase in Foreign and Eurasian Female Agents in India and Burma from 770 to 1,302 during the Decade is noteworthy, together with the fact that they now for the first time outnumber the corresponding Male Agency. In India it is probable that the larger half of aggressive work can be better done by women, and it is a matter for thankfulness that the women workers outnumber the men. This outstripping of the men remains to be followed up by a greater equality in Male and Female educational work, where 215,242 boys and young men are reached as against 130,646 girls and young women and zenana pupils, although perhaps one-third of the 39,894 zenana pupils should be reckoned as reached by Evangelistic rather than Educational Agency. The disproportion in the number reached happily disappears in the case of the Boarding Schools, the male boarders numbering 14,975 and the female 13,514. In India and Burma almost all the native female boarders are Christians or are in Christian Boarding Schools, while about one-half of the male boarders are Christians or are in Christian Boarding Schools and Hostels. Probably however the conditions of life in India and Burma will continue such for some time yet that a larger number of girls than boys should be provided for in Boarding Schools.

VII.—Male Education.

The increase in Theological and Training School pupils from 1,743 to 1,810 in the Decade is comparatively small, if the Returns are at all complete.

The Returns of Pupils in Affiliated Colleges in many cases included all the Pupils in an Institution which was a combined High School and College, and in the comparative summary for the six decades in the Statistical Tables it has been found necessary to take College and Upper School pupils together. For the purposes of comparison here a further amalgamation is necessary, as the headings of the Returns for 1890, *viz.*, (1) Anglo-Vernacular Schools and Colleges, (2) Vernacular Schools cannot be squared in detail with those of the Returns for 1900, *viz.*, (1) Affiliated Colleges, (2) Upper Schools, (3) Christian Mixed and Primary Schools. Apart from Theological and Training School pupils there were in all 187,375 male pupils in the Mission Schools and Colleges in India and Burma at the beginning of the Decade and 215,242 at the close of it.

A comparison of the Returns for the Decade 1891—1900 with the figures given for all India and Burma as dealt with in the Government Quinquennium Educational Reviews for 1888—92 and 1893—97, which are the nearest easily accessible, yields the following results. One boy in every twenty reading a Government prescribed or recognised course in Lower Schools in India and Burma was reading it in a Mission School. In Colleges and Upper Schools the proportion is one in every ten. One in every ten who matriculated during the Decade, one in every five who passed the F. A. examination, one in every four who graduated B.A., and one in every six who obtained the degree of M.A., appeared from a Protestant Missionary Institution.

VIII.—Sunday Schools (India and Burma).

The increase in Sunday School pupils from 144,263 to 291,752 is a gratifying one, and the number of pupils in the Sunday School Returns is practically equal to that in the Day School Returns.

IX.—Medical Missions (India).

The Statistical Returns for these are much more detailed and useful for reference than in the previous Decade. The increase in the Foreign and Eurasian Medical Agents from 97 to 193 is considerable, being practically 100 per cent. The number of Hospitals and Dispensaries together in 1890 was 166. In 1900 there were 125 Hospitals and 212 Dispensaries. A new feature in the present Decade is a Return of the Leper Asylums under Missionary management.

Appendix to Paper on Statistics (*Decennium* 1891—1900).

(*a*) FROM STATISTICAL TABLES.

—	India.		Burma.		Ceylon.	
	1890.	1900.	1890.	1900.	1890.	1900.
Agency, Male.						
Foreign and Eurasian Ordained Agents ...	857	976	61	73	38	75
Asian Ordained Agents	797	893	146	12†	115	184
Foreign and Eurasian Catechists or Preachers ..	118	110	4	1	11	18
Asian Catechists or Preachers	3,491	5,755	496	898	384	526
Foreign and Eurasian Teachers	75	41	10	*	4	31
Asian Teachers	5,297	8,374	382	676	900	1,204
Agency, Female.						
Foreign and Eurasian Female Agents ...	711	1,174	59	128	27	71
Asian Female Agents	3,278	5,692	142	273	240	590
Medical.						
Foreign and Eurasian Medical Agency ...	97	193	*	*	*	10
Asian Medical Agency	168	157	*	*	*	2
Foreign and Eurasian Trained Nurses ...	*	44	*	*	*	8
Asian Trained Nurses	*	104	*	*	*	7
Medical Work Evangelists, etc.	*	168	*	*	*	11
Leper Asylum Agency	*	51	*	6	*	*
General.						
Total Christian Agency	14,889	23,732	1,300	2,067	1,719	2,737
Communicants	182,722	301,699	33,937	42,207	8,182	11,814
Christian Community (approximately) ...	559,661	854,867	89,182	124,069	22,442	33,527
Education, Male.						
Theological and Training School Pupils ..	1,584	1,623	159	187	12	207
College and Upper School Pupils	53,564	50,093	1,499	2,504	1,032	4,145
Lower School Pupils	122,193	152,442	10,119	10,203	27,983	43,806
Education, Female.						
Upper and Middle Girls' School Pupils ...	69,716 (both rows)	10,790	3,856 (both rows)	818	9,482 (both rows)	1,273
Primary Girls' School Pupils		72,832		6,312		16,304
Boarders.						
Male in Hostels and Boarding Schools ...	*	14,667	*	308	*	289
Female in Hostels and Boarding Schools ...	7,302	13,388	302	126	258	793
Zenana.						
Pupils	32,659	39,894	*	*	*	*

* Not returned. † Returns incomplete.

Appendix to Paper on Statistics (*Decennium* 1891—1900.)—Continued.

(*b*) FROM STATISTICAL TABLES.

—		Bengal.	United Provinces.	Punjab.	Central India.*	Bombay.†	Madras.‡
Foreign and Eurasian Ordained Agents ...	1890	186	76	91	92	150	262
	1900	234	98	95	138	110	301
Native Ordained Agents	1890	219	94	50	23	48	363
	1900	159	188	71	25	48	402
Catechists or Preachers	1890	781	495	293	182	278	1,462
	1900	1,195	1,154	363	332	377	2,334
Organised Congregation	1890	854	506	104	134	165	3,100
	1900	1,036	297	246	220	109	3,454
Communicants	1890	37,918	14,722	6,034	4,580	9,192	110,276
	1900	49,078	68,771	8,397	9,818	10,976	154,659
Christian Community	1890	108,901	30,321	20,729	11,343	22,455	365,912
	1900	145,273	108,990	36,584	27,352	30,649	506,019
Sunday School Pupils	1890	19,669	36,498	4,491	7,871	11,613	55,423
	1900	31,987	105,035	12,416	19,111	26,613	79,240
Theological and Training School Male Pupils ...	1890	492	76	179	29	106	702
	1900	408	58	86	84	91	896
College and Upper School Male Pupils ...	1890	6,785	9,194	9,843	4,232	4,973	18,537
	1900	6,932	7,303	6,854	4,151	4,301	20,552
Lower School Male Pupils...	1890	22,106	13,935	5,845	6,390	12,048	61,869
	1900	23,038	16,148	7,411	8,846	15,542	81,447
Female Agents Foreign and Eurasian... ...	1890	202	150	126	53	81	99
	1900	235	228	162	101	200	248
Female Agents Native	1890	748	709	266	161	333	1,061
	1900	817	1,441	176	336	519	2,403
Girls' School Pupils	1890	14,434	9,678	4,322	2,666	5,536	25,778
	1900	12,848	13,220	3,504	5,211	10,157	38,682
Girls' School Boarders	1890	2,487	2,018	584	391	915	2,691
	1900	1,974	1,115	669	1,908	3,447	4,275
Zenana Pupils	1890	4,437	13,009	1,839	1,476	4,808	7,090
	1900	8,367	14,245	1,996	1,090	790	13,406

* Central India includes here Berars, Central Provinces, Hyderabad (Deccan,) and Rajputana.
† Bombay includes here Gujarat and Sind.
‡ Madras includes here South Canara, Coorg, Malabar, Cochin, etc.

Appendix to Paper on Statistics (*Decennium* 1891—1900.)—Continued.

(*c*) FROM GOVERNMENT CENSUS.

Religions.	India and Burma.		Burma alone.	
	1891.	1901.	1891.	1901.
Native Christian	2,036,590	2,664,313	101,360	129,191
Hindu	207,731,727	207,147,026	173,432	285,484
Mussulman	57,321,164	62,458,077	253,640	339,446
Buddhist	7,131,361	9,476,759	6,888,250	9,184,121
Animistic	9,280,467	8,584,148	168,450	399,390
Christian *	2,284,380	2,923,241	120,922	147,525
Sikh	1,907,833	2,195,339	3,360	6,596
Jain	1,416,638	1,334,148	......	93
Zoroastrian (Parsi)	89,904	94,190	98	245
Jewish	17,194	18,228	351	685
Minor and unspecified	42,763	129,900	49	127,039†
Total ...	287,223,431	294,361,056	7,608,552	10,490,624

* Including Native Christians.

† Including 127,011 estimated for the wilder parts of the country whose religion was not recorded.

CHRISTIAN MISSIONS IN CEYLON.

Review of the Decade: 1892-1902.

INTRODUCTION.

Ceylon has an area of 25,332 square miles and the population by the Census of 1901 was 3,565,954. Allowing 1·8 per cent. per annum increase and for cooly immigrants, the population of 1902 is probably 3,619,443. The races embraced in the 1901 Census were:—

Europeans	6,300
Burghers and Eurasians	23,482
Low-country Sinhalese	1,458,320
Kandyan Sinhalese	872,487
Tamils	951,740
Moors (Muhammadan)	228,034
Malays (do)	11,902
Veddahs (Aborigines)	3,971
Others	9,718

And the Religions by the Census:—

Christian	349,239
Buddhists	2,141,404
Hindus	826,826
Muhammadans	246,118
Others	2,367

The Island is divided into nine Provinces, of which the Tamils occupy chiefly the Northern and Eastern, with a considerable number of Muhammadans in the latter; the Tamil cooly immigrants are chiefly in the hill country of the Central, Uva and Sabaragamuwa Provinces, with a certain proportion in Colombo where also is a large portion of the Muhammadans. The Sinhalese are strongest in the Western and Southern Provinces, and on the coast of the North-Western Province; while the Kandyan Sinhalese are in the Central, North-Western and North-Central, the Uva and Sabaragamuwa Provinces.

INTRODUCTION OF CHRISTIANITY.

Christianity first reached Ceylon with the arrival of the Portuguese in 1505. The Dutch conquered the Maritime Provinces and ousted the Portuguese authorities in 1656. The British took possession in

1796, and in 1815 sent away the Kandyan King as a prisoner and assumed the government of the whole island. The Portuguese Government favoured the baptism and conversion of all its subject population. The Dutch gave no appointment and no favour to a native who did not profess to be a Protestant. The British Government told the people it was neutral as regards religion. Keshub Chunder Sen has protested against "the denationalization so general among native converts to Christianity, who abandon the manners and customs of their country, and so are estranged from their countrymen, forgetting that Christ was an Asiatic." The great laxity of the companions and successors of Xavier upon the Malabar and Ceylon coasts, in the matter of caste signs and customs, is supposed to explain much of their wonderful success among the natives of Southern India and Ceylon. As Emerson Tennent in his "History of Ceylon" says: "The fanatical propagandism of the Portuguese reared for itself a monument in the abiding and expanding influence of the Roman Catholic faith. This flourished in every province and hamlet where it was implanted by the Franciscans, whilst the doctrines of the Reformed Church of Holland never preached beyond the walls of the fortresses, are now extinct throughout the island, with the exception of an expiring community at Colombo." This latter statement is both an exaggeration and a false prophecy. The Wolfendahl Dutch Reformed Church, now free of State aid and control, is a flourishing community with branch Presbyterian Churches, albeit its services are all in English and its ministers Scotch or Irish Presbyterians.

Of the Evangelical Missions in Ceylon, the Baptist Mission agents came first, arriving in 1812; the Wesleyans in 1814; the agents of the American Board of Foreign Missions in 1816; and the Church Mission in 1818; while a number of agents of General Booth's Salvation Army under "Major" Tucker (formerly Commissioner in the Indian Civil Service) arrived in 1885-6. The Society for the Propagation of the Gospel has had agents since 1840; but their activity chiefly dates from the appointment of a Bishop of Colombo in 1845. The Society of Friends commenced a Mission in 1896; and there are also several members of Faith Missions.

The Roman Catholic agents are to be found in nearly every town and district of the island; but they are strongest along the coast among the fishermen, especially the North-West Coast from Colombo northwards and in the North and East of the island. The Baptist Mission has its stations chiefly North and East of Colombo; near Chilaw; in Kandy and Matale and Sabaragamuwa. The Wesleyan is the largest of the Protestant Missions with stations in every

Province save in the North-Central and Sabaragamuwa, and it works amongst the Sinhalese, Tamils, Muhammadans, and Portuguese. The AMERICAN MISSION (Independents) is confined to the Northern Province among the Tamils, and is closely allied with the American Madura Mission. The CHURCH MISSION stations are also extended to the Tamil as well as Sinhalese Provinces and are in all save the Eastern Province.

RESULT OF WITHDRAWAL OF STATE AID FROM ANGLICAN AND PRESBYTERIAN CHURCHES.

It should be mentioned that, in 1881, the connection of the British Government with the endowment of religion by ecclesiastical votes from the general revenue to the Bishop of Colombo and a number of Episcopal and Presbyterian Chaplains was discontinued by Ordinance, provision being made for existing incumbents. There remain now only two chaplains drawing State salaries and the transfer of Bishop Copleston to Calcutta ends the vote for a Bishop. The result has been very cheering in bringing new life and Christian liberality into the Churches affected, which are now in a much more satisfactory condition than when connected with the State. The Synod of the Anglican Church and the Presbytery of the other meet regularly; provision has been made for a Bishopric Endowment Fund as well as for clergy funds; and Mission work is by no means forgotten.

EDUCATION: ANALYSIS OF 1901 CENSUS.

I think it well to begin with an analysis of the results of last year's Census so far as it bears on Religion and Missions; and I take up Education first; for ability to read and write at least one's own language, though not indispensable to the planting and development of Christianity, must be acknowledged to be a very important aid to the work of the Christian Missionary. The total numbers able to read and write any one language in all Ceylon in the three decades were thus given:—

		Total.
Census of 1881	.. .. ..	404,441
Do. 1891	.. .. ..	603,047
Do. 1901	.. .. ..	773,196

The proportions of the above (in which males and females are included) to the whole population, are:—

	1881.	1891.	1901.
Percentage of Males ..	24·6	30·0	34·70
,, Females ..	2·5	4·3	6·92

Considering the greater attention given to education by the Government as well as by Churches and Missionaries, and the revival of

Buddhism with special attention to Schools, which, as well as Hindu Schools, get grants-in-aid for secular results from Government, the figures representing the progress made in the last decade are disappointing. The percentage proportions are affected by the large immigration into Ceylon year by year of ignorant Tamil coolies; but nothing can get over the fact that, while nearly 200,000 were added to the number able to read and write between 1881 and 1891, only 170,000 were so added between 1891 and 1901. To shew how greatly the Government Educational work had increased in these intervals we may extract the following from the Report of the Director of Public Instruction:—

	1881.	1891.	1901.
Expenditure of Public Revenue on Education ..	Rs. 482,841	Rs. 508,361	Rs. 907,596
Total Pupils in Government and Aided Schools ..	84,757	116,601	183,261

The total of scholars in Ceylon is given for 1901 at 218,479 in 3,972 schools; and about 118,000 of those pupils are in Vernacular schools. But a great deal of attention has been given by Churches and Missions, too, to higher education through English Schools and Colleges during the past decade, and that may be one explanation of the total added to the number of those who can read and write being less in the past than in the previous decade.

THE ILLITERATE AMONG THE CHRISTIAN COMMUNITY.

But of most interest to us is it to contrast the progress and state of education among the different religions; and it may make the matter more expressive if we give figures this time representing those "*unable to read or write any language.*" Here are the proportions according to the Census of 1901 out of the whole population:—

Unable to read or write:	Males. Per cent.	Females. Per cent.
Christians	45	70 (nearly)
Buddhists	65	95 (,,)
Hindus	74	97 (over)
Muhammadans	65 (over)	96 (,,)

It is rather startling to find 81,764 male and 116,501 female Christians returned as unable to read and write their language, even if we make allowance for infants. There is good reason to suppose that the vast proportion of these illiterate "Christians" belong to the Roman Catholics, who, while very active of recent years about higher education in Colleges, Convents, &c., cannot be doing much for

their poorer native adherents in the villages, seeing that in the archdiocese of Colombo with "a total Catholic population of 204,769" the "total number of school children is 29,784"; while the Wesleyan Mission alone against a total Christian (Wesleyan) community of about 15,000 has 29,918 children in school. I have not got the total of children attending Roman Catholic Schools throughout the island (the diocese of Jaffna has 6,798), but at a liberal calculation it cannot exceed 43,000 to 45,000 against a total of adherents of 287,419; whereas Protestant Missions numbering little over 60,000 adherents, count at least 75,000 children in school. If it be the case that Roman Catholics do not care to receive the children of heathen parents into their schools, whereas Protestant Missionaries welcome all, some of the difference may be explained; but it would seem as if the Roman Catholics do not do their full duty towards their own people by providing vernacular teaching in the villages. The progress made with education among the Buddhists and Hindus may be still further seen from the following figures shewing the progressive decrease in the number of illiterate :—

	1881.	1891.	1901.	
Unable to read or write:	Per cent.	Per cent.	Per cent.	
Christian—Males ..	58·6	50 0	45	
,, Females ..	86·4	78·3	70	nearly.
Buddhist—Males ..	7·65	71·3	65	
,, Females ..	98·6	97·4	95	nearly.
Hindus—Males ..	80·2	76·7	74	
,, Females ..	99·0	98·2	97	over
Muhammadans—Males	73·1	69·5	65	,,
,, Females	98·5	98·5	69	,,

Female education is very slowly advancing among the heathen; and still more slowly among Muhammadans. Hindu figures are affected by cooly immigrants. Among Christians the female rate of progress is better than that for males. And, indeed, the Buddhist male percentage exceeds the latter, no doubt owing to a multiplying of vernacular schools.

It may be worth noting that only 76,137 are returned as able to read and write English, or 2·13 per cent. of the whole population; and that a larger number of Tamil males professing Hinduism (7,379) than of Tamil males professing Christianity (6,255) can read and write English, but the Tamil females with this qualification number 1,820 Christians and only 395 Hindus.

In the same way there are more male Sinhalese Buddhists (15,836) than male Sinhalese Christians (11,879) able to read and write English; but fewer females (4,614 Christians to 2,324 Buddhists).

RELIGIONS IN CEYLON.

Of the total population last year—

Buddhists (largely demon-worshippers)	..	2,141,404 and represent		60 per cent.
Sivaites (Hindus)	..	826,826	,,	23 ,,
Muhammadans	..	246,118	,, (nearly)	8 ,,
Christians	..	349,239—	Roman Catholics 8·03 Independent (1,718) ·05 Protestant 60,102 1·70	9·8 ,,
Others	..	2,494	.. ..	0·2

The progress of CHRISTIANITY is thus given:—

		1881.	1891.	1901.
Total No. of Christians	..	267,977	302,127	349,239
Percentage to total population	..	9·71	10·04	9 80
Roman Catholics	..	208,000	246,214	287,419
Other Christians	..	60,000	55,913	61,820 *

It is worth mentioning that 7 male and 6 female Moors and 18 male and 8 female Malays were returned as Christians; also 43 male and 33 female Veddahs. On the other hand, 8 male and 11 female Europeans were returned as Buddhists in last Census, against 1 of each in 1891. There were 66 male and 74 female Burgher or Eurasian Buddhists ; 17 male and 10 female Moor Buddhists ; 7 male and 12 female Malay Buddhists ; and 11,994 male and 6,054 Tamil Buddhists—very probably ignorant Tamil servants so returned. There are also one male and one female European Hindu, and one female European Muhammadan returned.

The above return shews a very poor rate of progress for Protestant Christianity : the number for 1901, being properly 6,002, shews an increase of only 4,189 on 1891, or about 7½ per cent.; while the whole population has increased by 18½ per cent. (due partly to cooly immigration) and Roman Catholics (who took special pains through bishops and priests to get all their people counted) increased by 16·73 per cent. The Roman Catholics include only 787 Europeans and 10,464 Burghers, leaving 276,168 native adherents; while the Protestant Christians include 5,427 Europeans and 12,842 Burghers, which numbers, if deducted from their total of 61,102, leave only 42,833 for all native adherents.

CHRISTIAN CHURCH AND MISSION REVIEW.

We may now give the total of adherents of the different denomin-

* This includes 1,718 Independent Catholics (who have broken with the Pope's adherents over the Goanese Settlement); these were counted as Roman Catholics in 1901.

ations in 1901, and the total of natives, apart from Europeans and Burghers, thus :—

Denomination.		Total.	Natives.
Church of England	..	32,514	21,244
Presbyterian	..	3,337	283
Wesleyan	..	14,991	12,629
Baptist	..	3,309	2,922
Congregationalist	..	2,446	2,411
Salvationist	..	1,011	957
Independent Catholic	..	1,718	16,13
Other Christians	..	2,494	1,580

In connection with the above it is interesting to note how the different races in our Island population are represented among the Christian community thus :—

Races.			Roman Catholics.	Other Christians.
Low-country Sinhalese		..	178,405	25,282
Kandyan	,,	..	2,921	2,230
Tamils	,,	..	93,646	15,584
Malays	,,	...	10	3
Moors	,,	..	23	3
Veddahs	,,	..	23	53
Others	,,	..	1,140	384

That is as far as the Census enables us to go. There were no returns for Christian denominations, apart from Roman Catholics, in the Census of 1891, and therefore no means of comparison. We have to depend on the various Mission Reports and the resident Missionaries for information to enable anything like a review to be made.

ROMAN CATHOLICS.

Our appeal for latest information to the Secretary of the Roman Catholic Archbishop has not met with a response. Ceylon has now, besides the "Archdiocese of Colombo" with its Archbishop, five Roman Catholic Bishops—one of Colombo as Coadjutor to the Archbishop, one each of Jaffna, Galle, Kandy, and Trincomalee which are separate dioceses; but these four divisions do not include more than 84,000 of Roman Catholic community against 205,000 in the Colombo Archdiocese. There has been great activity not only in multiplying dignitaries, but in promoting high education among the Roman Catholics during the past decade; and this has been stimulated by the arrival in Ceylon and location at Kandy of a Delegate Apostolic to the East Indies from the Pope, His Excellency

Monseigneur L. M. Zaleski, Archbishop of Thebes. A great deal of money, much of it, it is believed, lent from the papal treasury, has been invested in valuable property in Colombo and Kandy, and in the latter town a "General Seminary for India" has been established in a large new block of buildings specially erected, for which, besides the Rector, there is a staff of about a dozen Reverend Ministerial and Scholastic Fathers and Brothers. There are, at present, about 70 students drawn from all parts of India and Ceylon to be trained as Priests. St. Joseph's College, Colombo, with over 700 pupils, is about the best equipped in the island, and a large property has been acquired and new buildings erected for the College and School. St. Benedict's Institute is an older institution, with close on 800 pupils, and nearly every Ceylon town now has its college, high school, seminary, monastery or convent school. As already shown not so much is done for the mass of the poor people's children; and there must be a large proportion of Roman adherents who are illiterate, unable to read and write. Altogether there must be about 200 Roman Catholic Priests of many races and nationalities in Ceylon, besides lay professors and a large number of Reverend Mothers and Sisters. Clearly a great start has been made in higher education, in acquiring property, multiplying colleges, convents, and schools and press offices. But we should like to see more attention given to enlightening the ignorant of the professing Roman Catholic community as well as some of the Muhammadans and Heathen. Some years ago a leading Roman Catholic assured a pro-Buddhist Government Official that the Roman Catholic policy was not one of aggression on Buddhism, but was directed chiefly to the care and teaching of their own people. This was afterwards denied, or rather it was denied that the statement had been made, although published by the late Sir John F. Dickson.

It is not easy to give a proper idea of the work of Roman Catholic presses in Ceylon; but they have become increasingly active of late. Two newspapers are published in English—one at Colombo and one at Jaffna—the former being conducted with considerable enterprise and having a circulation of 1,000 (bi-weekly) and the Jaffna weekly paper printing 800 copies.

BAPTIST MISSION.

We next take the Baptist Mission in Ceylon as the oldest among Protestant Missions, dating from 1814. It was strongly manned at one time and had an active press in Kandy; but for many years there have been only two European Missionaries and sometimes only one in the field; with the veteran Mr. Waldock's return, three are now on

the list and there is a prospect of the Home Committee sending another Missionary shortly. In the Rev. C. Carter, now retired to New Zealand, this Mission had perhaps the most competent European student of the Sinhalese language, and his Sinhalese Bible Dictionary, Grammar and other works are much prized. During the decade, the most notable work has been the development of self-support among the native Churches, 19 of which are now altogether, or nearly, independent of aid from England. The formation of a Native "Baptist Union" and "Lanka Mission" has fostered a laudable spirit of co-operation and brotherliness as well as of evangelisation, which should bear good fruit in the early future. In education the Girls' Boarding School has been a continuous success for well-nigh 50 years. A monthly little paper in English and Sinhalese, the *Baptist Intelligencer*, is conducted with much zeal. For the decade, the statistics shew no increase save in respect of the English-speaking, self-supporting Cinnamon Gardens Church, which is flourishing, and in Sunday School work. Here is a summary of "approximate statistics" extracted from the annual Reports of the Baptist Missionary Society (London) for 1892 and 1902:—

	1891-2.	1901-2.
European Missionaries	2	3
Missionaries' Wives and Lady Helpers ..	..	2
Superannuated Missionaries ..	..	1
Pastors of Self-supporting Churches ..	1	7
Evangelists and Colporteurs	24	19
Evangelist Pensioners	..	1
Stations and Sub-stations	99	80
Baptisms	45	24
No. of Christian Members	1,055	1,033
Day School Teachers	68	63
Sabbath School Teachers	95	113
Day Scholars	3,297	3,196
Sabbath Scholars	1,201	1,493

In the Sabaragamuwa and North-Central districts, only occupied of recent years, a great deal of preliminary work has had to be done amongst an extremely backward and ignorant people; while in the districts long occupied, the Buddhist revival and the small number of Agents have operated against progress.

WESLEYAN MISSION.

We come next to the Wesleyan Mission, one of the most widely extended, best manned and most prosperous in its evangelistic, pastoral, educational and press work in Ceylon. There are two distinct branches: (1) to the Sinhalese in the South and West of the island,

which, however, includes work among the Tamils, in Colombo especially, and a limited Portuguese-speaking class; and (2) to the Tamils in the North and East. There are three "districts" with separate Chairmen (Colombo, Galle, Kandy) in the former; and one (Jaffna) for the latter; but all meet in one Synod. The Statistics and Reports shew progress all along the line and much good work through ladies in medical, hospital, nursing as well as educational and evangelistic work; and in successful industrial schools; while Wesley College has become a power for good in Colombo. The Statistics given opposite are extracted from the minutes of a Synod held early in 1893 as compared with results published in January 1902.

In the early days some of the greatest masters of Sinhalese, Páli and Buddhistical lore—Clough, Gogerly, and Spence Hardy—belonged to the Sinhalese Mission; but the distraction of multiplied work in English and Schools allowed their successors, within the decade, far less time to master the vernacular. It may be a question whether the work in the two languages should not be done by different agents. The Missionaries in the North and East have nearly always become masters of Tamil because they have little English work to distract them. A great deal has been done—more than the finance figures shew—towards the self-support of native churches in the Wesleyan Mission.

Much progress has been made in the SOUTHERN PROVINCE—one of the darkest and most ignorant parts of the island; and from a letter of the acting Chairman (Mr. Prince) I quote as follows:—

"The most remarkable as well as most hopeful figures are the increase of 31 preaching places (all in heathen villages where we have *no* Christians, and almost entirely supplied by lay preachers) and the increase of over 100 per cent. in Sabbath Schools, and of 82 per cent. in the number of scholars attending. This is *Foundation* work, and is full of hope for the future. In the Southern Province, where Buddhism is strong, and the people greatly prejudiced, where Spence Hardy declared that 'to win a convert was like taking the prey from the jaws of the lion,' an increase of 22 per cent. in the decade in the Church membership may be considered full of encouragement. This is increased to 33 per cent. if the "Members on trial" are included, and the great bulk of these are converts from heathenism. It may be added that we lose annually at the rate of one-fifth of our membership by removals out of the District. Most of these go into the Western Province, particularly to Colombo.

"We have added to our agency two Bible-women—one at Matara, one at Tangalla—and the work of the latter, who has a large number of women meeting weekly for religious instruction, is yielding much fruit. A large number of boys' schools have been made into mixed

WESLEYAN MISSION, CEYLON: 1892-1902.

Year.	Chapels and preaching places.	Ministers, European and Native.	Evangelists.	Local Preachers.	Members.	Christian Community.	Sunday School Teachers.	Sunday Schools.	Sunday Scholars.	Day School Teachers.	Day Schools.	Day Scholars.	Total attending School. Girls.	Boys.	Total.
1892 ...	249	64*	59	152	4,652	11,699	722	241	13,120	623	280	20,132	6,839	14,456	21,295
1902 ...	306	64	58	199†	5,969	15,339	977	337	17,777	877	373	29,918	9,515	21,490	31,005
Increase ...	57	...	...	47	1,317	3,640	255	96	4,657	254	93	9,786‡	2,676	7,034	9,710

FINANCIAL.

Support of Ministry, 1892 ... ... R. 19,051
Do. 1902 ... ... R. 23,115

Increase ... R. 4,064

Grand Total including Extension, Auxiliary Fund, Chapel Income, School Fees, Government Grants, &c.:—
In 1892 ... R. 99,702
„ 1902 ... R. 195,846
Increase ... R. 96,144

* 18 European and 46 Native Ministers. † Besides 223 Class Leaders. ‡ Or 48 per cent.

schools providing some Christian instruction for the girls. We need, however, a much more aggressive policy in regard to "Women's work for women," and ought to have three European ladies for the training of Bible-women, the management of a Boarding School, and Medical Mission work. There is ample scope among the thousands of heathen women in the backward district of this Province."

The increase is also very remarkable in the KANDY DISTRICT during the decade—more so than the statistical returns indicate; for, as the Chairman, Mr. Rigby, writes—and this is true of all Protestant Missions:—

"The tendency during the decade has been to apply our rules of membership more stringently. This is true of the whole Mission. As to the Day Schools the increase is considerable, and it should be borne in mind that through the decade there has been a great outbreak of Buddhist educational activity, which we do not deplore, except that it sometimes takes the form of a deliberate attack on our schools. Our progress has been steady and uneventful, except so far as the 'Happy Valley' goes. The most remarkable development has been in the direction of self-support. That seemed a wild dream of the future in 1891. It has now been achieved in some of our churches and is within sight for others. We have really done on a small scale the thing Missionaries are here to do—we have created self-supporting and self-governing churches."

As already remarked, the COLOMBO DISTRICT has seen the varied work of the Missions greatly advanced in its many departments. Of late a spirit of active evangelisation has revived all over South Ceylon. Sunday services in the vernacular are held in nearly every school as well as chapel of the Mission. (Mr. Spence Hardy's "Jubilee Memorials" of the South Ceylon Mission published in 1863 is one of the most interesting books ever written of any Mission and people).

In respect of the important work in the NORTH and EAST—the Tamil Provinces—I have an interesting report from the acting Chairman, Mr. Restarick, who expects to be at the Conference, and from this a few quotations are made:—

"In the 10 years under review the most prominent features of our work have been:—I. A Revival in the churches (1892-3-4) concurrent with increased evangelistic success. II. Progress in the organisation of the churches. III. Increase of numbers in Schools, but especially in English Schools. IV. Development of Female Education especially in English.

"*Problems of the Future.*—(1) Evangelism is slow, and though the pace of progress has been accelerated, it is not yet sufficiently

rapid. We have no large depressed classes who gain socially by becoming Christians. There are no homogeneous masses who are likely to come over in communities. Intelligence and education are commoner than in India, and a man needs individual treatment, and clear and reasonable presentment of truth. This subject has occupied our attention during the whole decade, and by the assistance of our Committee in England we are going to detach a Missionary as Evangelist, who will be also a Commissioner to report upon the prospects of the most important branch of our work. (2) The increase of school work is interesting, but enlarges our burden of semi-secular engagements. It is true that we estimate that more than 60 per cent. of our converts came to us in connection with educational work, but the requirements of the Department of Public Instruction are yearly growing greater, and there is too much to do. We shall have to clearly understand our own requirements and our limitations in this matter. (3) Race misunderstandings have been an obstacle which appears no smaller as the peoples of the island advance in prosperity and education. They are partly unavoidable, as the gulf which separates race from race is to be bridged over only by a sympathy and knowledge which are uncommon. Christ can fill it up, and I suppose that only the forbearance, charity, and understanding of Christian brotherhood will solve a problem which has hurt many and grieved more.

"The total number of adult baptisms during the 10 years has been:

	No.		No.
1892	60	1897	92
1893	86	1898	73
1894	105	1899	53
1895	82	1900	80
1896	86	1901	103
			820

or an average of 82 a year.

A. E. Restarick."

The Wesleyan Mission Press is always at work and is a power for good. In 1901 the outturn was represented by 457,807 copies or 10,285,086 pages.

CHURCH MISSION.

We now come to the Church Missionary Society's work which dates from 1818 and which enters every Province, save the Eastern, including the special Tamil Cooly Mission. Progress is reported in all departments, and Ladies and Lay-workers have come freely to the aid of the regular Missionaries during the decade. Zenana work among

the Muhammadans of Colombo is a new feature and schools for the daughters of Kandyan Chiefs and others of the better classes of Ceylon are doing great good up-country and in Colombo. The veteran Missionary, Mr. J. Ireland Jones, who wrote the "Jubilee Memorials" of the Church Mission in Ceylon in 1868, and who has now given over 40 years to Mission work, is still in the field and is as earnest after the evangelisation of the Sinhalese as ever he was. From the local Secretary of the Church Mission (the Rev. A. E. Dibben) we have received a very clear and concise Statistical Review for the decade accompanied by explanatory remarks as follows:—

COMPARATIVE STATISTICS OF CEYLON MISSION, 1891-1901.

	1891.	1901.		Increase Decrease.
Native Adherents (*viz.*, Christians and Catechumens) ...	8,056	10,175	+	2,119
Communicants	2,666	3,525	+	859
Native Pastors and Assistant Missionaries	15	19	+	4
Parent Committee's Grants to Native Churches ...	R. 2,456	R. 1,575	—	R. 881
Contributions from Native Christians	R. 13,939	R. 22,618	+	R. 8,679
Number of Missionaries { Men	17	18	+	1
Number of Missionaries { Women*	4	17	+	13
EDUCATIONAL.				
Higher Schools and Colleges ...	4	6	+	2
Students in do. ...	500	852	+	352
Vernacular and Anglo-Vernacular Schools	265	277	+	12
Scholars	13,500	17,061	+	3,561†

Among the features noticeable are :—

1. A decrease in the number of conversions from Buddhism.
2. Increased demand for Education.
3. The success of Girls' Boarding Schools (in connection with which I might name the Clarence Memorial School at Kandy for the daughters of Kandyan Chiefs, now full to overflowing with over 50 girls. This, however, is C. E. Z. M. S., not C. M. S.)
4. Marked and steady progress towards self-support (financially) of Native Churches.
5. Growing restlessness and discontent among Native Pastors.
6. Satisfactory results from evangelistic work on Tea Estates, but growing difficulty of conducting educational work, on account of the early age at which children begin to work in the field.

* Missionaries' Wives not included.

† Or 26 per cent. increase.

We may take it that most of the 1,132 Kandyan Sinhalese returned as "Church of England" in the Census belong to the interesting Kandy Itinerating Mission of the Church Mission, begun by the late Mr. Higgens and Mr. Ireland Jones, and continued under the supervision of Mr. Garrett and Mr. Sydney Simmons. The TAMIL COOLY MISSION has had a very encouraging measure of success during the past few years, and the way in which many of the Christians among the Tamil coolies appreciate their privileges (scanty enough) is an example to all other Christians in the Island, as is also their liberality in respect of giving in proportion to their means.

AMERICAN CEYLON MISSION.

We come next to the AMERICAN (CONGREGATIONAL) MISSION in North Ceylon, for which an interesting Report by the Rev. R. C. Hastings has been received on the decade's work, well deserving to be given in full; but which we tabulate to some extent to meet the exigencies of space:—

	1891.	1901.
Foreign Missionaries, Wives and Lady Missionaries	7	12*
Professors in Colleges and Wives	2	4
Native Pastors	13	15
,, Catechists and Evangelists (same number in both years.)		
Bible-women .. .. ,,	,,	
Native churches	15	18
,, Members (Communicants)	1,521	2,100
,, Contributions	R. 7,064	R. 10,214†
,, Support of Pastorate partly out of above ..	R. 5,000	R. 7,641
Village Schools	130	138
,, Scholars	8,800	10,500
College, High, Training and Boarding Schools ..	4	6
Pupils	250(about)	377

But these figures give a very inadequate idea of the work, and if Mr. Hastings' Report cannot be reproduced, at least the following quotations should be given:—

"AMERICAN CEYLON MISSION.

ESTABLISHED, OCT. 1816, IN THE JAFFNA PENINSULA.

TEN YEARS: 1892-1901.

"I. MISSIONARIES.—The number of Missionaries is nearly twice as large as that at the close of 1891. At the close of the decade (Dec.

* Including one Missionary and Wife and two single Ladies, qualified Medical Practitioners.

† Besides R. 1,000 for two new societies started:—Students and Women's Foreign Missionary Society.

31, 1901) we have four ordained men with their wives, and four single ladies. One of the ordained men, his wife, and two of the single ladies are physicians. There are also, in addition to the above, two American Professors (one ordained) and their wives, teaching in Jaffna College. During the decade 13 new Missionaries, men and women, have joined the Mission, and 7 have left. Two only have been removed by death,—one after 46 years of service, and the other after 28 years. Of the 7 who have severed their connection with the Mission, 3 had served for 25 years each. Another worked here for between 5 and 6 years, but is now connected with one of the Missions in China. Three left the Mission owing to ill-health or other causes after only a few months' service. Two others, who were formerly connected with the Mission, after 6 years' absence from the field, returned and spent two years and then went back to America. Of the present staff of 12, only 3 were connected with the Mission ten years ago. The one who has been here the longest, counts 28 years of service.

"II. NATIVE FORCE.—Two years ago we had 13 Tamil pastors. Two of these have died during the decade, and one has left for the Straits Settlements where he is pastor of a flourishing Tamil congregation under the M. E. Mission. Four have been inducted into this sacred office, and one other, after several years' absence in Singapore, has returned and taken up work again in our Mission. This makes a total of 15. The number of catechists or preachers is slightly less than ten years ago, while the number of teachers is slightly larger. The number of Bible-women employed is about the same. Two of our 15 pastors are in higher educational work, and two others are working as catechists without charge of an organized church.

"III. NATIVE CHURCH.—(1) We had 15 organized churches a decade ago, 13 of which were presided over by pastors. Since then 3 new churches have been organized making 18 in all, but only 11 of these have pastors. One-third of our churches are without ordained pastors. In other words while native congregations have increased, the number of ordained men ready and willing to take charge of these small churches has not increased proportionately, a state of affairs which is causing no little anxiety to the Mission.

"(2) Substantial progress has been made in the erection of new buildings for the worship of God, and in the re-modelling and repairing of old churches. In one village a large fine building is being put up at a cost of R. 10,000. Another congregation is repairing their house of worship at a cost of R. 2,000. Another practically rebuilt their church a few years ago at a cost of R. 5,000. Five new chapels have been built and dedicated at an average cost of R. 1,000 each.

"(3) The membership has increased by 38 per cent. In 1901 we had 1,521 communicants; at the close of last year we had 2,100. Nine hundred and thirty have been received into full membership on confession of their faith, a large proportion of them from Sivaite families. Most of our converts come from our boarding schools for girls, and boys. The number of adherents has increased but slightly.

"(4) The contributions from purely native sources in 1891 were R. 7,063·97; in 1901 R. 10,213·73 or a gain of 44 per cent. This does not include about R. 1,000 raised for the Students' Foreign Missionary Society and the Women's Foreign Missionary Society, which would raise the percentage considerably. The position of the pastor is better financially than 10 years ago. At that time only about R. 5,000 went to the support of the pastorate; last year. R. 7,641 was contributed for this purpose. The amount raised for the Native Evangelical Society (Home Missionary) has increased but not so much proportionately.

"(5) Two new societies have been started in the past three years. One is called the 'Students' Foreign Missionary Society' and has for its field of operation the Tondi district in South India. The other is the 'Women's Foreign Missionary Society' and for the present they are working in connection with the Student Mission. The raising of funds for these two infant organizations has not in the least lessened the contributions for the home work.

"IV. Educational Work.—(1) The number of our village schools remains about the same, though the number of pupils has increased by 20 per cent. We have 135 schools with 10,500 pupils. Of these six are English with over 800 pupils, the remaining being purely vernacular. Of the 324 teachers in the 135 village schools, over three-fourths are Christian. In all the higher institutions the teachers are all Christian, and only boarders are taken as pupils. The College gets no Government grant nor does the Girls' English School. The two Girls' Boarding and the two Training Schools earned R. 5,417·00 of Government grant in 1901. The tuition fees collected from all these schools amounted to about R. 9,800·00.

"The Industrial School earned R. 1,779·00 during the year, mainly from carpentry and printing.

"Our schools are becoming more and more a force for good. A large proportion of our annual gain of church membership comes from our Boarding Schools for boys and girls.

"(2) Divinity School.—No new class in Theology has been taken since the one started in 1891 for a three years' course, but arrangements are being made to start one in 1902, and we hope that a few candidates

may be enrolled every other year, at least during the next decade. Perhaps the most discouraging feature of our whole work lies in the fact that so few are coming forward for the work of the Ministry.

"V. Medical Work.—Great progress has been made in the past ten years. In 1891 we were just reviving our medical work after having been without a Medical Missionary for 18 years. A commodious building was put up at Manipay as a General Hospital at a cost of nearly R. 20,000. A Medical Missionary (his wife also an M. D.) was sent out from America, and an efficient staff of native helpers employed. A few nurses were also trained. The receipts the last year from fees were R. 1,160 00 and from sales of medicines, dressings, &c., R 3,750·00. A Hospital for women and children was started two or three miles distant, and buildings put up at a cost of over R. 60,000 including the land. Two Lady Doctors, one from Scotland and one from America, took charge in 1899, and it has been well patronised ever since. The past year the receipts from fees were R. 1,675·00 and from medicines, &c., R. 3,175·00. A Nurses' Class was started, and it is hoped that every year from now on some may be sent out qualified to do nursing in the homes of the people. Two branch Dispensaries are maintained at the extremes of our field, and are doing good work."

One important matter is that Mr. Hastings shews "communicants" 2,100, very nearly equal to the total number of adherents—2,446—given in the Census. It is quite evident from this that in the case of the American Missions and probably in that of other Protestant Missions in Ceylon—many non-communicating adherents or attendants in public worship did not return themselves as such.

S. P. G. MISSION.

We next come to the Anglican Society for the Propagation of the Gospel whose agents first came to Ceylon in 1840, though not till 1845, when the first Bishop of Colombo arrived, was the Mission specially fostered. It has been the peculiar care of the four successive Bishops and especially of Dr. Copleston (now Metropolitan of Calcutta), who, notwithstanding a reduction in the grants from England in the ten years from £1,600 to £700, has nevertheless maintained the work of the various stations, at some of which much good has been done. On the whole Mission, however, there is no evidence of an advance against heathenism; but rather of fewer adherents. To account for this, the Rev. M. J. Burrows, Hony. Secretary, S. P. G., Ceylon, reporting for Buona Vista Mission in the Southern Province in November 1900, makes remarks which are more

or less applicable to the whole of Buddhist Ceylon, comprising three-fifths of the population :—

"The Congregation at Buona Vista is but very small. Some of the members have gone away and are doing well as Christians elsewhere. Some have fallen back into Buddhism. But the few there are, are, on the whole, exemplary in their lives, and keen in their interest in their church. Considering how poor they are, they subscribe, I think, liberally for church purposes, and some of those who have left the station continue to send help from time to time.

"It would naturally be expected that new converts would be regularly added to our number. But this is the case to a very small extent. The whole character of Buddhism has changed during the last few years. Whereas some time ago the mass of the people knew nothing of Buddhism and had for their religion little more than devil-worship, Buddhism is now a *popular force* opposed to Christianity. It is taught in schools which vie with our own, and are like them supported by Government Grants. It takes care to familiarise its adherents with all the stock objections to Christianity. By its institution of 'pan-sil' it continually presents to its disciples an elevated morality, requiring them to observe these five precepts—not to kill, not to steal, not to lie, not to be impure, not to drink strong drinks. It upholds outward acts of benevolence and easy religious duties as so many ways of acquiring merit. It appeals to men's pride, representing man's own efforts as sufficient without any help from God. And finally it is supported by the tradition of the past and the strong feeling of conservatism and attachment to ancient customs by which the Sinhalese are peculiarly animated : they are now from a kind of patriotism setting themselves in many ways against Western fashions, and reverting in dress and manners to ancient usages.

"Such in brief outline is popular Buddhism among the intelligent people of these thriving and populous districts. It is not to be expected that under such circumstances conversions would be many, particularly when the example set by Christians, both European and Native, often is so little better (and not seldom worse) than that of the Buddhists themselves."

Mr. Burrows then adds what is certainly not correct for other districts—some close by—considering the advance made by the Wesleyan and Church Missions :—

"The scriptural phrase 'a door is opened' cannot in my opinion be applied to this part of the island : rather having been opened in the past, it is now shut. But I imagine that it is none the less needful to maintain at its highest efficiency all that can be done for the strengthening of those already within the fold, and gathering others

one by one as opportunity offers, although it may be a question whether this is the district in which it is wise to spend money on schools for heathen children."

We now give the Statistics of the Missions whose seven stations are confined to the Eastern (Batticaloa), the Western (Dandugama, Kurana, and Galkissa) and the Southern (Matara, Tangalla, Buona Vista and Galle) Provinces—presuming that the figures for 1891 not being available we give those for 1896 :—

	1896.	1901.
Stations	7	7
Villages	17	17
European Clergy (some Pastors of English Churches)..	5	5
Native Clergy	7	4
Churches and Chapels	..	12
Catechists and Readers	..	10
Baptized Persons	2,205	2,094
Communicants and Catechumens ..	682	429
Native Contributions	..	R. 1,565
Schools of all kinds	29	29
Masters and Mistresses	96	78
Pupils—Boys and Girls	2,798	2,612

MINOR MISSIONS.

We now come to certain Minor Missions. The Presbyterians have no regular Mission in Ceylon, but Wolfendahl Dutch Reformed Church has begun some good work in this direction through Catechists, and counts 283 native adherents.

The Friends commenced an interesting Mission in the Matale district—largely industrial—in 1896 under Mr. and Mrs. Malcomson, whose hands have lately been strengthened by two more Missionaries. The following Statistics have been placed at our disposal :—

Friends' Mission in Ceylon.

STATISTICS FOR 1901.

Native Helpers.

Preachers, male	4
Teachers, ,, ...	10
,, female	6
Other native helpers	3
Voluntary helpers	6
Total ..	29.

CHURCH STATISTICS.

Regular indoor meetings	..	12
Adherents about	.. ..	78
Average attendance	.. ..	225
Sunday schools	.. ..	13
,, ,, membership	..	324

EDUCATIONAL STATISTICS.

Schools	.. ..	15
Total Pupils under instruction	..	569

MEDICAL STATISTICS.

Dispensaries	.. ..	1
Out-patients	.. ..	1,764
Visits to patients	.. ..	2,320

The Mission was begun in 1896. It now has three male and one female European Missionaries and one female European Missionary in England.

SALVATION ARMY.

THE SALVATION ARMY began work in Ceylon with a great flourish of trumpets in 1883; and Commissioner Tucker and his wife paid several visits, during which he promised us faithfully, there should be no interference with other Protestant Missions—a promise by no means kept by his followers. Latterly, however, the Mission has been much more quietly carried on and some good work has been done in Colombo by a Prison and Rescue Brigade. For such work the Army's Agents are, as a rule, much better fitted than for evangelistic or teaching work in the vernacular. Strangely enough, although Colombo is the headquarters, the Census shews but a small number of professing "Salvationists" in town:—13 men and 8 females, European, are doubtless nearly all Agents. The adherents include 33 Burghers or Eurasians; 44 Tamils; 1 Moorman; and 212 Low-country Sinhalese against 697 Kandyan Sinhalese and 3 others—in all 518 males and 493 females—so that the large majority are Kandyans, we fear in villages first occupied by the Church Mission near the foot of the hills. The Army figures, in their latest report, differ a good deal from the Census, as may be seen from the following extract:— "The present strength of the Ceylon territory is about 2,000, of whom about 125 are Officers (men and women) with 40 stations. There are also 30 village schools and two village banks."

HENERATGODA MISSION.

THE HENERATGODA (FAITH) MISSION, 18 miles from Colombo, was established by the Rev. J. Gelson Gregson and his daughter, the

late Mrs. Liesching, about eight or nine years ago; and a second agency has been opened at Katugastota near Kandy. There are five or six European Lady-workers and they are assisted by one or two Eurasian helpers.

Independent Catholics.

We cannot make any account of the 1,718 "Independent Catholics" reported in the Ceylon Census; for, save in rebelling against the Pope's authority, on the old Goa cause of quarrel, they do not differ from other Roman Catholics and are destined, we should say, to re-enter the Pope's body of adherents.

Bible and Christian Literature Societies.

Finally we come to the two great literary Auxiliaries of Missions, the Bible Society and the Christian Literature Society. They are both doing a most important and widespread work in Ceylon, and from the indefatigable Secretary, Mr. Gracie, we have the following brief summary of Statistics:—

"During the last 10 years the *Ceylon Christian Literature and Religious Tract Society* has *printed 3,738,235* copies of Publications and it has effected a *circulation* of *3,775,549* copies."

"It has eight depôts throughout the Island and employs five Colporteurs."

Bible Society.

Circulation of Scriptures in South Ceylon during last 10 years.

	Bibles.	New Tests.	Portions.
English ..	10,330	3,574	19,590
Sinhalese ..	5,037	6,991	91,762
Tamil ..	2,809	2,012	38,062
Portuguese ..	..	165	..
Other European and Indian languages...	245	404	1,046
Total ..	18,421	13,146	150,460

Total circulation: 182,027 copies.

The Colombo Auxiliary of the Bible Society at present employs 19 Bible-women and 3 Colporteurs.

The above figures do not include those for Jaffna and Kandy Auxiliaries which we quote from the latest Home Report as follows:—

Kandy Auxiliary Bible Society: Circulation 1901-02:—

English, 596; Sinhalese, 2,856; Tamil, 1,056.

Jaffna Auxiliary Bible Society:—

English, 861; Tamil, 12,176.

CONCLUSION.

In conclusion we have to say that the course of our present enquiry has convinced us that the number of nominal adherents to the Protestant division of Christianity is inadequately given in the Ceylon Census of 1901, owing to the indifference and ignorance of many of the Natives, and to omission of the Missionaries and Ministers to warn or advise their people beforehand, as the Roman Catholic bishops and priests did, very zealously. The inadequacy of the Census is clearly demonstrated by the case of the Congregationalists (American Mission) in the Jaffna Peninsula who, counting nominal adherents, must number a total considerably above the Census figures. But at best, the total of Protestant Christians is comparatively poor, and does not indicate much gain from heathenism (always excepting one or two leading Missions) during the decade. Much preparatory work in sowing the seed, by evangelical preaching and opening schools, has been done in some of the most densely ignorant and darkest districts in the island. Where Buddhism is strongest, there is invariably found the largest population of illiterate people, although it was the special duty of the Buddhist monks to teach the boys of every village at a "temple" school. Where their temples are endowed with land, they have utterly neglected this duty, as a rule, for generations, and otherwise offered a bad example in many cases to the people.

Several interesting and successful experiments with Industrial Schools have been made in Ceylon. and flourishing institutions of this kind now exist.

Much has been done in promoting self-support and a spirit of co-operation and love of evangelical work among the existing native Churches. Education has made great strides; but more has to be done in elementary vernacular teaching to get at the masses. The ladies have taken a more prominent part than in any previous decade in medical, hospital, nursing, as well as educational, zenana and direct evangelistic work.

Perhaps the most unfailingly satisfactory and successful branch of Mission work has been found in the Boarding Schools for girls as well as for boys; but especially for the girls. If a Christian philanthropist were to stipulate that his wealth had to be devoted solely to that branch of Mission operations which had been found to give the most uniformly satisfactory results, we fancy the vote of the Missionaries, as of Christian laymen, in Ceylon, would go by a large majority in favour of GIRLS' BOARDING SCHOOLS.

The Progress of Mission Work in Burma during the Decade.

The poet tells us that the brook, as it flowed with dancing, sparkling waters, bearing life and fertility to the blossoming plains below, sang in the buoyancy of its spirit,

> " Men may come and men may go,
> But I go on forever."

So it is with the joyous blessed river of life, the sweet Gospel of Christ. It is two decades since the great gathering of the consecrated servants of God at Calcutta took place. Many of the men who made that assembly glow with the heart-fellowship of souls, welded together in love to Christ and zeal for His Kingdom, have passed into the glory of God. Others have entered into their work with an equal consecration, while the stream of Gospel truth has moved on with ceaseless, resistless, widening blessing.

The progress of mission work in Burma during the last decade has been quiet, steady and healthful. Its development has not always been apparent from day to day. The process of growth has rather been like that of the tree. The growing tree does not materially alter in size as we look at it. The reality of its growth is impressed on us when, after the passage of the years, its present measurement is compared with that of an earlier date.

I wish that I had been able to give a full review of all the Missions in Burma—those of the American M. E. Church in Lower Burma, the English Wesleyan Church in Upper Burma, the Society for the Propagation of the Gospel, and the Church of Christ, an English body very closely allied, if not identical, in doctrine with the Church of Christ (The Disciples) in America. An unfortunate postal delay in the arrival of the request to prepare this paper, gave me too brief a time to obtain information and statistics from all the representatives of other missionary societies. I deeply regret that this my paper must therefore deal largely with matters concerning the work of the American Baptist Missionary Union.

This is the oldest Protestant Society now at work in Burma. The actual pioneer Society was the English Baptist Missionary Society, which had begun work in Burma, at Rangoon, before the arrival of Judson, and had sent such men as Felix Carey and Chater. I am not

aware that any converts had been made, but with a linguistic ability somewhat similar to that of his illustrious father, Felix Carey had produced a scholarly Burmese Grammar and a rough translation of the Gospel of Matthew.

Into the pioneer work of these sainted men Judson entered ninety years ago. This is not the place to enter into the history of the American Baptist Mission in Burma. I am concerned only with its progress for the last decade.

Beginning with the testimony of statistics, we find the following results :—

	1892	1902	Increase.
MISSIONARY STAFF.			
Missionaries ...	139	170	31
NATIVE HELPERS.			
Ordained Preachers ...	155	205	50
Unordained Preachers ...	455	497	42
School Teachers ...	367	821	454
Bible Women ...	24	31	7
CHURCH STATISTICS.			
Organised Churches ...	550	713	163
Self-supporting Churches ...	217	562	345
Communicants ...	30,253	41,147	10,894
Sunday Schools ...	311	424	113
S. S. Pupils ...	7,541	13,618	6,077
Churches and Chapels ...	476	756	280
EDUCATIONAL STATISTICS.			
College ...	0	1	1
Students in College ...	0	19	19
Theological Seminaries ...	1	2	1
,, Students ...	110	190	80
High Schools ...	2	4	2
Other Schools ...	491	559	68
Pupils ...	11,607	18,710	7,103
Schools entirely self-supporting ...	278	455	177

CONTRIBUTIONS.

For Church Expenses...	Rs. 45,002,	Rs. 82,026,	Rs. 37,024.
For Schools ...	,, 67,836,	,, 1,38,441,	,, 70,605.
For Miscellaneous ...	,, 17,058,	,, 58,515,	,, 41,457.
Total,	Rs. 1,29,896,	Rs. 2,78,982,	Rs. 1,49,086.

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For the last ten years the number of baptisms has averaged 2,300. It must be remembered that these are baptisms of adults on a profession of their faith.

The number of Mission stations has increased from 23 to 29. Of the 7 new stations, 3, Mongnai, Nam Kham, and Kengtung, are in the tributary Shan States; 1, Myitkyina, is among the Kachins; 1, Haka, is among the Chins; 1, Loikaw, is among the Red Karens; and 1, Pyinmana, is among the Burmans.

The number of native catechists, the main hope for the evangelization of the country, has considerably increased, but is by no means adequate to the demands of the Mission. Not a few stations, especially in the Burman Department, are much crippled on account of the lack of native workers. The best young men in the Burman churches do not seem drawn to evangelistic work, where financial remuneration is necessarily small. The attractions of situations in government employment, in mercantile firms and in educational work, as teachers, where salaries are comparatively large, turn many from the more self-denying but more honorable service of the Christian ministry. This is to be deplored, for the evangelistic work needs the very best men in our churches. Notwithstanding this, the number of students in the Burman Theological Seminary has slowly increased. On the other hand, not a few of the best Karen young men gladly enter the Christian ministry, as did those of a former generation, when Christianity seemed to come to their people in fulfilment of the cherished ancient prophecies and traditions.

The new stations have grown out of the peaceful and stable condition that has come to exist in Upper Burma. In the preceding decade, after the annexation of that country, several of the most important centres of population were occupied by the Baptist Mission. The pacification of the Shan States did not take place till some time after the annexation, and the establishment of Mission stations in that region was delayed. In the previous twenty years the Shan States had been explored, and certain strategic points selected, with a view to future occupation. When the pacification was an accomplished fact, the forward movement took place immediately. All the new fields offer an excellent opportunity for Mission work and give promise of abundant fruit.

In Burma the Mission is confronted by a variety of races and languages which makes all schemes of evangelization complex. Burmans, Sgaw Karens, Pwo Karens, Shans, Kachins, Chins, Tamils, Telugus, require and have missionaries. Unfortunately these missionaries are, for the most part, not polyglot, and are restricted to their work among a particular race. This difference of language

among the races and some of the peculiarities of their social condition prevent that solidarity of condition and action that would, doubtless, secure a swifter and greater advance of Christianity.

The Burman is the dominant race, and notwithstanding the underlying belief in animism is bound fast in the chains of a proud ancestral religion. As many missionaries have zealously worked among the Burmans as among the Karens, but the results have been much more meagre than among the Karens. Dr. Judson used to compare the Karens to a clean chatty of porous earthenware into which one had only to pour the water of the Gospel, but the Burmans were like a chatty that had been filled with earth-oil, for although the earth-oil had been emptied out and pure water poured in, there was always the remaining effects of the oil. The Burman, thoroughly indoctrinated in Buddhism in early childhood during his novitiate in the monastery, has no desire to abandon the religion of his people, and does not take to Christianity. More than this, in the rising intellectual condition of the people, the rationalism and materialism of the West, so sympathetic with the doctrines of Buddhism, have entered to strengthen the minds of educated natives in their unreceptivity of Christianity. The Karen race is much more accessible and furnishes the bulk of the Native Christian community. It is among them that the increase in communicants during the decade is the largest. The Missions to the other races are comparatively new, but they have made a good start with a bright promise for the future. If there had been a homogeneity of language and race in Burma, vastly greater strides would have been made each decade in the evangelization of Burma than have been made.

The foreign missionary work of the churches is conducted through the Burma Baptist Missionary Convention. The object of the Society is to reach the races of the far interior of the country under British rule, where the home Mission work of the local Associations cannot penetrate, as well as the non-Christian Karens of Northern Siam. The interest and contributions of the Churches in money and men for this work is considerably greater than ten years ago, and the operations of the Society have been extended.

Self-support has received more attention and achieved a larger success than any preceding decade. Several hundred churches receive no form of assistance from American money. The greatest success has been in fields where the converts have been taught from the beginning to give of their substance to the Lord. When the solemn responsibility of an active, personal part in the conversion of their countrymen and the establishment and support of their churches has been early rested upon the Native Christians, self-

support has been a healthy growth. The unintentional mistakes of many of the early missionaries, who came as pioneers to the heathen, who were eager to utilise every man who could assist them in any way in their work, have led their successors to follow a more healthful policy, and in old fields where the system of dependence was most strongly developed, there has come to be, in the last ten years, a rally towards independence of church life and evangelistic work.

The last decade has seen great progress in Christian education. With the stirring of spiritual life came the development of intellectual life. The brightest and best of the young men of the present generation of Christians have an ardent desire for an education. Not content with the ordinary Middle School education of the station, very many of them demand a higher education. In the districts occupied by the larger Karen missions there is a good system of village schools that grow in number every year. These schools are indigenous and self-supporting. The Station schools, which usually teach through the VII Standard or Middle School department, have increased both in number and attendance. The quality of instruction in these schools has grown in excellence since the employment of certificated teachers was made compulsory by the Educational Department. The rapid development of secular education in all parts of Burma among non-Christians as well as Christians has been followed by a general rise of intelligence among the people. With this rise of intelligence the Native Christians need to keep pace. More than in any preceding decade, there has been unanimity of sentiment among the missionaries that the Mission must keep abreast of the educational movement in the province by furnishing higher education under distinctively evangelical Christian influence. Only by this course, can an intelligent and educated Christian ministry and laity be brought into existence to guide our churches wisely and meet on equal ground the results of the intellectual growth of the non-Christian communities.

One direct outcome of this feeling is the rapid growth of the Rangoon Baptist College. Just before the beginning of this decade, Prof. Roach, who was then in charge of the school, referring to its name wrote, "It is in no sense a college, except in anticipation." In 1892 there were about 120 pupils of whom only 11 were in the High department, studying for the Entrance Examination of the Calcutta University. In January 1893 the Normal department was opened. This year it has 110 pupils. In 1894, the affiliation as a First Arts College was consummated. At the close of the present year there was an enrolment of 740 in all departments of the institution, of whom 19 were in the College and about 100 in the High School department.

The staff of American teachers has increased from 2 to 6, and the Native staff from 7 to 21. The Normal department connected with the College is the largest in the province. The endowment funds of the College have risen to Rs. 42,000.

The Karen Theological Seminary is the oldest Baptist educational institution in Burma. Ten years ago, the attendance was about 50. Last year the attendance was 140. Its endowment funds have increased about Rs. 10,000 by the contributions of Native Christians.

Within this decade the Burman Theological Seminary has assumed its present form. In former years each Missionary taught a preachers' class during a few months in the rainy season. In 1891 the Rev. Dr. Rose had a class of 20 students from different mission stations for four months during the rains. In 1894 the school was transferred to Insein and the term of the study was made one year. Since then the term of study has been increased to three years. This institution is called the Burman Theological Seminary, and Burman is the medium of instruction, but it is open to men of all races. Even Karens, who wish to gain a faculty in preaching among the Burmans by a greater familiarity with the Burman language, patronize it. Thus it comes to pass that a Karen, a Shan or a Chin may come to use the Burmese religious language with as great precision and ease as a Burman. This is one of the hopeful things for the future evangelisation of the Burmans, for it removes the imperfect knowledge of the dominant language of the province which has led so many otherwise well equipped native preachers of other races to shrink from the critical attitude of Burmans towards those who had not a fluent command of its idioms and the peculiar forms of its stately religious language.

This decade has seen the opening of two Women's Bible Schools, which not only prepare women for Christian work in the mission but qualify them for the establishment of intelligent, soundly religious Christian homes in after-life. The school for the Karen women has 60 pupils and is under the care of Mrs. Rose, and her fellow workers, Miss Lawrence and Mrs. Elwell. With the exception of the salaries of the ladies, this school has been supported by the Karens, who have also furnished money towards the buildings in use. The other school, under the care of Misses Kanney and Phinney, like the Burman Theological Seminary, is not only for Burmans but for all races. Just now it has been temporarily closed on account of the absence of the ladies on furlough. It had an average attendance of 20.

In passing, I wish to note the progress of independent thinking among the Native Christians that characterizes the present time.

Doubtless this is not a little due to wider knowledge and broader views that have come through the action of the educational forces at work. Perhaps this is more noticeable among the Karens, who, in former years were in a depressed condition and studiously made to feel by the Burmans that they were an inferior race. Christianity has lifted them into a conception of the nobility and rights of their manhood; and now prepared by education, they are seeking and receiving positions under Government, entering trade and the learned professions, planning and helping admirable evangelistic and educational work, and giving strong evidence that, if not turned aside from the spiritual Christianity that has elevated them, they will become independent leaders in the religious, educational and social development of their peoples. This independence of feeling and opinion on the part of the more intelligent Native Christians, is a condition that must be frankly acknowledged and wisely met by the missionaries of the coming years, so that without friction, in the natural process of things, the control of Christian work may gradually pass into their hands and the missionaries withdraw from the older fields. That would be the coronation of self-support. There must be no haste, as I fear that there was in the Hawaian Islands, when after the swift, glorious victories of God's servants they withdrew before a proper training of preachers and converts made it safe. There must be no chance for a retrograde movement. Perhaps the next decade will see a great progress in the wise working of such intelligent, educated, independent thinking Native Christians of Burma with a co-equality in all forms of mission work, by which steadily and surely the way may be preparing for the missionary to withdraw from his work and drop it entirely on the shoulders of his native brethren, who shall be as capable as he is of carrying it on in an independent, self-propagating Native Church.

The Mission Press has continued to carry on its beneficent work in many languages. Many new publications have been added to the old. Portions of the New Testament in Kachin have been issued. New books helpful to Bible study, commentaries, treatises on Christian doctrine, hymnals, have increased the treasures of Christian literature. Millions of pages of tracts new and old have gone forth on their voiceless mission of preaching the Gospel to the hearts of non-Christian peoples. Thus out of the Press has flowed increased help, strength and blessing to the native Church of Christ, and light and joy to many shrouded in the darkness and hopelessness of ancestral belief. The next decade will see the erection of a large and commodious building for the use of the Press, towards which Rs. 90,000 have recently been appropriated.

Adherents. The actual number of adherents of the Baptist Mission in Burma is uncertain. The report of the number of communicants in the Mission churches is made yearly, but no effort is put forth to record the number of non-communicants. The Census of 1891 gave the number of Baptists as 79,748. This was doubtless approximately correct. At that time there were 30,253 communicants on the church rolls. Strangely enough the Census of 1901 gives the number of Baptists as 65,237, an apparent decrease of 14,511, 18%, although the number of communicants reported that year was 41,147, an increase of 10,894, 35%. The explanation of the apparent loss is doubtless correctly given by Mr. C. C. Lewis, Superintendent of the Census Operations. After mentioning in para. 56 of the Census Report for 1901 the special effort made to issue "a letter to ministers of religion asking them to assist in the enumeration by instructing the native members of their congregations, as far as possible, how to answer the enumerators, when, on the night of the Census, they asked them to name the sect to which they belonged," he says that he "had hoped that this precautionary measure would have resulted in a very small aggregate of entries in which the Christian sect was not shown. In this respect I was disappointed, for the number of cases in which column 4 of the schedule showed 'Christian' only was surprisingly large. * * * Looking at the figures as a whole, it seems clear now that the bulk of Christians, whose denominations were not returned, must have been Baptists. The number of Native Baptists is so large that I fear that the pastors may have been unable, with the best intentions, to comply with my request in respect of more than a portion only of their charges." The lack of care on the part of native pastors and officials and the great ignorance of denominational distinctions and names among remote Christian villages is accountable for the return of many as "Christians" without the statement of their denominational affiliation. In a later paragraph (59) Mr. Lewis states his conviction that there has been no real decline in the number of adherents of the Baptist Mission. He says, "The drop in the total of Baptist natives is, as I have shown above, undoubtedly apparent only. If we assume, as we may reasonably do, that by far the greater number of the natives who omitted to return their sect at the Census belonged to the Baptist communion, there seems to be no reason for thinking that this denomination has in reality gone down in numbers during the past decennium." I regret that the Mission does not collect statistics with reference to its adherents. But one thing is certain. The missionaries are not conscious of any decline in the number of persons who form their Christian communities, but are confident of a

general increase. This opinion is strongly sustained by the 35% of growth in the number of communicants. No other denomination can have any possible claim to the bulk of the 19,000 reporting themselves as "Christian." I am certain that the number of Baptists in Burma must be about 100,000, an increase of about 25%.

The report of the amount of contributions is imperfect. Many stations do not give full returns of all that the Native Christians have given, for the Churches are often careless in their preparation of their annual reports. The natives have yet to appreciate the desirability of exact accuracy. However, the increase for the decade, as given, is 115%.

In this brief *résumé* of the progress of the Baptist Mission there is abundant reason to thank God for His gracious providence in the growth of church life and the increase of membership, in the development of Christian education, in the enlarged contributions of the churches, and in the advance in the publication of Christian literature. There have been grave difficulties and sad disappointments. The heavy debt resting on the Home Society, that for so long a time seriously hindered the proper re-inforcement of old fields and the occupation of new ones, was a dark and menacing cloud. Through the generosity of Mr. Rockefeller this cloud was dispersed and the last two years of the decade has seen increased contributions from the churches and thereby the dawn, it is believed, of a prosperous future.

THE ENGLISH WESLEYAN MISSION.

Soon after the annexation of Upper Burma, the Rev. Mr. Winston was sent by the English Wesleyan Society to open a mission among the Burmans in the newly acquired territory. Mandalay was the first station occupied. The mission entered at once upon a vigorous evangelistic and educational work. In rather more than a decade since the founding of the Mission at Mandalay stations have been established at Pakok-ku, Kyauk-sè and Monywa. The High School at Mandalay has entered upon a successful career, and good schools of a lower grade are carried on in other stations. The Leper Asylum, under the charge of the Mission at Mandalay, is a noble, philanthropic institution which is proving a blessing to the bodies and souls of a large number of this afflicted class of people.

The statistics of the mission for 1901, which have been kindly furnished me by the Superintendent, the Rev. A. H. Bestall, show the progress of the work for a decade and are as follows :—

Membership	English ... 22	...	... 221
	Native ... 199		

Baptisms	Adult ... 46	Infant ... 15	... ...	61

Christian community including declared Wesleyans in the Army, 1358.

Ministers	English .. 6	Natives ... 1	... ...	7
Evangelists	...	...	... ...	4
Local preachers	...	...	... ...	10
S. Schools	...	...	... ...	11
S. S. Teachers	...	...	... ...	36
S. S. Pupils	...	...	... ...	620
Boarding Schools		...	... ...	4
Day Schools	...	...	... ...	21
Pupils	...	...	... ...	904

THE AMERICAN METHODIST EPISCOPAL CHURCH.

This society is in the third decade of its work in Burma. For a long time its work was confined to the city of Rangoon, where it founded a flourishing Eurasian Church and a High School for girls. Many circumstances hindered for a time the plan of extending its work to the Natives of Burma. Within the last few years, however, stations have been opened at Thoukwa and at Pegu, and the number of Missionaries has been materially increased. Work, as in the Baptist Mission, is also maintained among the Tamil, Telugu and other Indian Christian immigrants. The Census of 1901 gives the number of adherents of the Society as 1,071.

The Mission of the Church of Christ has its centre at Yeh in the Tenasserim Province. It is a mission for the Talaings, whose country was subjugated and in part Burmanized by Alaungpya, the founder of the last Burman dynasty. The more southern parts of the Talaing country escaped much of this transforming influence, and large bodies of Talaings still speak their own language. There are four or five missionaries and a small native church.

J. N. Cushing.

The Progress of Women's Work.

By Miss Abbott, A.B.F.M., Bombay.

Our days are as a weaver's shuttle! What are ten years in the web that has been spun in the loom of the ages! The dark, heavy web that has been turning out for thousands of years in conservative India! So dark the colours, with but a glint of gold or a gay, tiny spot, here and there, and at long irregular intervals, that we must believe that the Prince of the Power of Darkness has stood at the head of the loom.

The shuttle weaving incessantly its woof of misery, ignorance, and shame into the warp of superstition and wrong, how could the pattern change? Darkness guiding the dark threads through the dark ages? Yet the pattern *has* changed. Seventy years ago, new shimmering lines began to appear in the fabric, the lighter shades have increased, the designs are purer and more effective. The Divine Designer of the ages remains unchanged, but the hands at the loom have some of them changed. Some are carrying out the God-given patterns in a truer fashion. It is the beginning of a new fabric, dainty, strong, and serviceable, the fabric of women that the Indian looms turn out. Even in the past ten years a change can be traced.

To lay aside figures and deal with facts is more satisfactory.

That the condition of women has improved in some places and to some extent is universally conceded. It will be profitable to know in what directions improvement has been made, and the trend of these improvements.

We find that there has been improvement in the line of (1) marriage, (2) education, (3) industries, (4) mission work, (5) domestic and social duties, (6) spiritual growth.

We take marriage first because marriage makes the Indian woman. Her birth is an incident, the life she lives is merely an outcome of the marriage. The wedding is the pivotal point.

In 1891, an infant of ten years might enter the marital relation. In 1892, after great seethings in the Vernacular press and boilings in the political pot, the Age of Consent was raised to twelve years. Two years more of child life! Two years more for physical development! The ten years since then have done nothing more by legislation, but by agitation something has been accomplished. The leaven of progress is still quietly pervading thought and action in this direction. Communities in the north and south have made

fourteen years the limit. It is said that the Mysore State has led in this respect. There is agitation in the Social Congress, in states, communities, and families, and the leaven we hope will work until the whole is leavened and the brides of India are women instead of babes.

In connection with the marriage question, we note that effort is being made to reduce the expense of weddings, and in some large communities the effort has been successful.

Progress can also be reported in the way of widow remarriages. We have not heard of a state or a community adopting the custom, but individual cases are increasing. Through the courtesy of one of the leaders in this matter, we learn that in the Bombay Presidency the remarriages have chiefly been among the Guzarati and Marathi Brahmans, a few among Prabhus and other high castes. The figures for the last four decades are as follows: 1860—1870, six widow remarriages; 1870—1880, twenty-seven; 1881—1891, thirty-three; 1892—1902, seventy-two, more than doubling the number in the last ten years. We have been unable to obtain statistics from the other Presidencies but we hope they are not behind. The agitation seems to go on feebly but noble spirits are not deterred. In Benares there is to be a meeting to confer on this subject; the Vedas are to be brought forth as sanctioning the custom.

According to general opinion, the educated young men are not averse to marrying a young widow but are prevented from doing so by the censure and threats of the women of their families. This is said also in regard to mature marriage. The women are ignorant and stand in the way. They are ignorant because they are married too early to have an education. The late Justice Telang put it well when he said: "We seem to move in a vicious circle. We cannot raise the age of marriage for girls among any large portions of the community without a widespread of female education; and on the other hand, any considerable spread of education is hardly possible until the age of marriage is raised."

The people are not ready to step out of this vicious circle, but some are dangerously near the edge. A year or two added to the prescribed twelve years would create suspicion and opposition, but a few months more of school days are winked at; a re-married widow is looked at askance for a while and then received; a husband is too busy in his studies to call for his wife and she is left to maternal love and protection for a time that would have been shocking ten years ago.

We believe that the telling influence upon child marriage will be more and more the adult marriage of Christian girls and the education these latter receive.

(2) What then has been done in education the past ten years?

Among Hindus a slight improvement. A year or two more of schooling is something even though not universally taken advantage of. Individuals have pressed forward to a high standing. There are a larger number in training classes, in medical colleges, and a still larger number we believe who are studying at home. Among the rich in Bombay, there is decided tendency to study among the young women, all married of course. The education of Muhammadan girls has received no impetus as far as we can learn. The number of those who are put under *literate* has however perceptibly increased. The great increase in some localities and the general increase over the country of the literate, is due without doubt to Christian influence. The orphanages and homes which have brought thousands of women and girls under Christian teaching, to say nothing of the natural growth of the Christian community, have not only increased the number of the literate but raised the standard of female education.

The number who can read and write in the different Christian Missions has increased from 50 % in some places to 600 % in others. The number matriculated or in college courses has but slightly increased as far as we can judge from statistics returned. The number of women who may properly be called educated has increased about 100 %, and yet the aggregate is very small in proportion to the Christian female population. This is easily accounted for by the fact that most of the increase in Christian female population is within five years and is composed of girls still in school.

The numbers of women in the professions have perceptibly increased all over the land. Outside of the Christian community, the Parsis have the greatest number, while there is a sprinkling of Hindu women.

It should not pass notice that women have risen to higher positions within the last decade. For instance, the appointment of lady inspectors of schools in Madras and in Bombay ; Miss Lilawati Singh as Professor in the Lucknow College ; Miss Sorabji in the Law ; Dr. Rukmabai in the Surat Hospital—and other names could readily be added to the list.

Pandita Ramabai is unique. Where shall we place her ? Her work for widows, begun before the decade, has expanded into the Sharada Sadan at Poona, but far more than this, is the wonderful village at Mukti, where nearly 2,000 women and children are brought into the fold of Christ, shepherded, befriended, taught, and trained by the great mother-heart of the Pandita.

While we may be thankful that education is on the increase yet this ability to read and write is not in itself an unmixed good. We begin to hear mutterings that girls are taught beyond their station. "They

have just enough knowledge to despise work." "The large majority will marry men below them in book knowledge, or their husbands will be men who will appreciate their knowledge of field work and the cooking pot much more than their ability to read." There is a fast growing number who are not married and who will not marry. It would be better to let them eat, drink, cook, and die, all unconscious that they had a mind rather than to awaken mental hunger and then starve it on reading and writing."

In lieu of these forebodings, we look with hope on the education of the thousands, for with the teaching of books there is an increasing tendency to the teaching of industries.

(3) Ten years ago, a Christian girl had, with but few exceptions, only three avocations before her—that of a wife, a teacher, and a Bible-woman. Now a bright, educated girl has open to her besides the professions of nurse, doctor, lawyer, author, editor, &c. Ability and perseverance need be the only limit to a woman's honorable professional career. For the thousands of girls who would have made (as hundreds have already made) only third-rate teachers and Bible-women, there is something better adapted to their capabilities ; work that encourages self-respect, not self-conceit ; industry, not indolence ; prosperity, not poverty.

Ten years ago industries as such were scarcely thought of. Lace-making at the south was flourishing, giving employment not only to widows but also to the wives of Christians as an adjunct to the labour of their husbands. In the north, embroideries were taught in some zenanas and in one or two homes or classes for widows. Plain sewing and knitting were taught in a few schools and to a few Christian women. Gold thread embroidery has been an industry among Muhammadan women in the Madras Presidency, but whether taught by Missionary ladies to the women converts or not, we do not know.

The great army of women and children that famine has brought to our doors has necessitated a serious consideration of the question of their support. While they were necessarily dependent at the first on outside help, the obvious thing to be done was to provide for self-support. With this aim in view, many industries have sprung up, and by way of suggestion, it may not be out of place to enumerate them here. Those reported are—rug weaving, silk embroideries, phulkari, drawn thread work, lace, handkerchief making, crocheting, knitting, plain sewing, weaving sarees, spinning cotton, derrie and tape weaving, embroidering shoes, making of chairs, baskets, and chics, rope making gardening, and field work. Most of these employments are indigenous to the country, but hitherto, were the exclusive right of men, and are now transferred to the women.

As many of these are in the initiatory state, one cannot definitely affirm that women learning these trades and industries will be self-supporting. When left to themselves, they may not be able to compete with the men, either in the quality or fertility of their productions or in the ability to dispose of their goods. A Hindu woman born to an industry can hold her own, and, in time, the women trained to an industry will do as well. As we look at it, progress in this direction does not mean merely that women and girls are learning things they did not know before, nor even that they have begun to relieve missionaries of money anxiety, and have the prospect of relieving parents or husbands in the future by the pittance of their daily wage. There is something more that these industries do for women. They keep them from the gossip of the street and chawl. They enhance their self-respect in that they find themselves capable of doing things, and are able to bear their own burdens and help to bear those of others; and last, but not least, this independence has already saved many a woman from selling her soul for a piece of bread.

The larger the community of self-supporting women, the greater will be the demand for professional labour. A greater number of women will be attracted in that direction but a multitude of the unsuccessful and the untalented will remain. For these, we consider the general opening of industries for women as one of the greatest signs of progress in the decade.

(4) Our next inquiry would naturally be whether there has been tangible progress in the line of what is called mission work—that is, teachers, Bible-women, nurses in hospitals, etc. No general statistics are available, but from those who have sent in a report we can judge the increase to have been on an average from 50 to 100%. While the rate is progress in itself, still the most hopeful feature is the improvement in quality in the workers.

In 1891 the report was that many of the Bible-women were untrained. Now the large majority are trained or in training. The grade of teachers is higher in nearly every report, while trained nurses and assistants doing Christian work in hospitals are almost the product of the last decade. Normal schools, Bible schools, Medical training schools have more than quadrupled in the last ten years, and those then in existence have for the most part greatly added to their efficiency.

It is interesting to note the increase in efficiency among the women of all religions who have chosen the professions. It is a revelation of their capability for the highest attainment.

(5) We cannot enter the domestic and social circle with our

statistics but we know there has been improvement in many ways. Western ideas are creeping in to alter many things for the better. There is no greater influence at work than the Christian home. The wife and mother a partner in the home, her own home, and sharing responsibilities and pleasures with her husband is a great factor in the civilisation and Christianisation of India.

(6.) After all it is the spiritual progress of the women in which we are most interested Has it kept pace with the physical and mental growth of the decade ? Or has the progress in these directions had a retrograde influence on the spiritual ? We cannot believe the latter. The fears that are expressed of it must be temporary. It is life that gives progress. The Life that has quickened India is the Life that has created a new growth, an earnest responsible Indian woman. This Life can be no other than the Eternal Life which is the Son of God. If He is working through head and hand, He can surely be doing no less through the spirit which is of His own substance.

The outward manifestation of spiritual growth may be seen in the rapid spread of the Y. W. C. A. work, of the Christian Endeavour and Epworth League Societies, of the Bible Reading Circles, and in some places of Missionary and Dorcas Societies. The great increase in the adult membership of women in the churches must be in part the influence of a Christian heart upon a non-Christian heart. Who can measure such influence ?

A statistical record of progress during the decade would have been of more permanent value than a cursory view such as this paper affords, but anything like full statistics, it was impossible to obtain, and a partial record would be unfair.

We have enough before us to lead us to thank God and take courage, and yet little enough of accomplishment to incite us to do better work, in greater faith.

Religious Movements amongst Hindus in Bengal during the Decade—1891-1901.

By the Rev. K. S. Macdonald, D.D., U.F.C.M.S., Calcutta.

The movements to which I refer may be divided into three classes. The first of these classes are movements of a very temporary character. They burst on Bengal like a storm from the Bay, raged for a short time and then passed away, leaving scarcely a trace behind them. The second class are also movements which, I believe, will prove of a temporary character; but they are still proceeding. They are more of the nature of our monsoons, not so violent but more persistent. They are however destined to lose their force at no distant time and disappear, to give place it may be to some others of a like temporary character. The third class are movements of a much more permanent nature, and will, as I believe, continue to act as long as Hinduism exists. They do not attract the attention the movements of the other two classes do. They are not observed at all by the superficial student of either Hinduism or Christianity, though really affecting both more than all the other movements put together. They are not therefore so easily described or their force so easily estimated. While those of the two other classes may be compared to noisy brawling streams rushing down the hill side, those of this last class may more fittingly be compared to the great tidal river whose large body of water is making its way quietly towards the ocean.

To begin with the first class, I note that the first of the three or four movements included in it was centred round a Bill of the Viceroy's Council, which ultimately became law; the remaining three centred round so-called sacred Hindu animals, the cow, the monkey and the rat. The first drew its vitality from the Hindu doctrine which insists on all girls being married before they arrive at maturity.

Cyclonic Hindu Movements during the Decade.

(i) The first was what I may call the *Age of Consent* agitation against a Bill introduced into the Imperial Legislative Council, which in due course became an Act and as such was embodied in the Indian Penal Code. Child marriage as practised among most Hindus has been from time immemorial a scandal and is so still; and Missionaries and others have frequently memorialised Government to take steps to put it down or at least to mitigate its evils. Matters came to a crisis in

1890 when Phulmoni Dassi, an undeveloped and immature child-wife of 11 years of age died at the hands of her own husband, Huri Mohun Moity, a man of thirty. He was punished with twelve months' rigorous imprisonment. His defence was in the words of the Indian Penal Code (Sec. 375)—" sexual intercourse by a man with his own wife, she being not under *ten* years of age, is not rape." This exception in favour of the husband as against the child-wife was felt to sanction, by its concession to prevailing vicious customs, the infliction of injuries upon the child-wife which not unfrequently meant death. Pressure was brought to bear upon Government which led it, however unwilling, to move in the matter, and a bill was brought in to have the word *ten* changed to *twelve* in the Code—and thus raise the Age of Consent from 10 to 12 years. The effect on a very large proportion of the Hindus and especially the Hindus of Bengal, was like setting the *prairie* on fire. I have never seen such wild excitement. Companies of men paraded the streets screaming and yelling like madmen—"*Our religion is in danger.*" Public meetings were held on the *maidan* or great plain of Calcutta. No hall could hold but a fraction of the people who assembled in their tens or hundreds of thousands on the *maidan*. I shall never forget the scene as long as I live. Still, in spite of all the protesting by speech and pen, the Bill became law and acts of Hurimoitism are punishable as rape. The actual number punished is small, yet the act is by no means a dead letter. Cases do creep up and they are prosecuted according to law. It is of course true that, like theft or adultery, a large number escape punishment, because there is no prosecution, because no evidence. But on a much larger number the act has a deterring and consequently a preventive effect, and the child marriage custom has received a shock, which has greatly affected it, and from which it will never recover.

(ii) Another cyclonic wave we have had in connection with what is known as the "Cow Protection Movement," or societies called "*Gorakshani Sabhas.*" It commenced a year or two before the "Age of Consent Bill" became law in 1891. In 1888 the Hindus of Calcutta were appealed to in the words :—

"Now, gentlemen, the mother cow appeals to you to protect her, to save her from the butcher's knife. I hear her appeal in the gurgling voice of her dying groans, and in her agony she exclaims, 'Ah, my sons, if you had the misfortune to lose your mother, I step into her place. With my ambrosial milk I feed you in your infancy, nourish you in your boyhood, give you energy and strength in your manhood, cheer you in your old age, and even when I am dead and gone, my skin serves to protect your feet from heat and cold. Is it humane in you to see me slaughtered? Is this the gratitude you return? Oh

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judgment, thou art fled to brutish beasts, and men have lost their reason. Who is there among you, gentlemen, that is not moved to tears by this appeal? The appeal is powerful enough to rend Heaven and Earth, to split the unyielding rock, to hush up the hissing wind, and to silence the roaring ocean.' "

The writer of the appeal took his stand simply on the utilitarian platform. But the real basis of all the reverence for the cow is the religious. The cow in her own person is divine, a goddess, Bhagavati, the mother of the Universe, the highest and most to be revered of all deities. Her milk counts for nothing in the old *shastras*. She is revered and worshipped not because of her milk. It is because she occupies or occupied a central position in the *religion* of the people. It is their *religious* instincts which are touched by the cow-slaughtering Mussalman. Hence the religious fanaticism which the *Gorakshani Sabhas* called forth, and the riots, religious disturbances and acts of violence which were, in connection with the movement, perpetrated all over North India. Numerous branch and co-operative societies sprung up all over the country, public lectures were delivered, and tracts and leaflets were widely distributed all over the country, and pamphlets, placards, and even newspapers were wholly devoted to it. Disturbances of the peace so abounded that Government had to interfere with a high hand. Under date 27th December, 1893, a Government Despatch was published from which I quote the following:—

" At the beginning of the present year the societies passed out of the form of voluntary associations and assumed the organisation of a league. The principles of the organisation were laid down at a great meeting at Lar in the Gorakpore District on the 18th March, and in the Azimgarh District, the league was definitely organised at a meeting at a place, called Azimgarh, on the 15th May. The rules framed at these meetings show how the original idea had developed :—

' *Firstly.*—Contributions were made compulsory on all Hindus under penalty of exclusion from caste. Each household was directed to set apart at each meal one *chutki* (equal in weight or value to one paisa) of food stuff for each member of the family. The eating of food without setting apart the *chutki* was declared to be an offence equal to that of eating cow's flesh. Agents called *Sabhasadas* were appointed for the collection of these contributions. Their duty was to sell them and to pay over the proceeds to the *Sabhapati*, who was in charge of the funds.

Secondly.—Pounds were established to which cattle found trespassing were to be brought and in which fines were levied for the benefit of the league.'

" The serious features are the systematic form which the propaganda has taken, the wide influence exercised by the preachers and emissaries who spread it, the drastic powers of compulsion over the people which it

has assumed, the riots and excesses to which it has occasionally led, and the large sums of money realised by subscriptions which are practically compulsory on all Hindus. The ostensible leaders of the movement are wandering ascetics. It is unnecessary to state here what is known regarding these men, whose activity has been apparent in almost all the disturbances which, for the past three years, have occurred in the Benares Province and Bihar. In addition to inflammatory harangues delivered to meetings of Hindus, they have distributed throughout the country pictures of the cow, of a kind calculated to appeal strongly to the religious sentiment of the people."

Lord Lansdowne, Viceroy at the time, clearly stated in 1893, the principles on which Government would act in connection with such agitations, in answer to a memorial asking Government to make all cow-killing illegal. His weighty words deserve to be preserved for reference should such occasions again arise, as they are sure to do :—

"Do not let it be supposed that the slaughter of kine for the purpose of sacrifice, or for food, will ever be put a stop to; we shall protect the religions of both sides alike, and we shall punish, according to the law, any act which wantonly outrages the religious feelings of any section of the community. Let it also be clearly understood that we shall not permit any disturbance of the peace, and that wherever violence is exhibited, we shall not be afraid to put it down by force.

"Let it not be forgotten that practical effect is given to these great principles in the provisions of our codes, which render liable to severe punishment, without distinction of creed, those who desecrate places of worship, or disturb religious assemblies, or who, by their words or acts, deliberately wound the religious feelings of their neighbour. Do not let it be imagined that under pressure of an agitation like that which has lately taken place, we are going, in the face of these sanctions, to take away from one side or the other, rights which they possess under the law or that we shall allow one creed to persecute or to terrorise another merely because it happens to be numerically strongest in a particular part of the country."

From this time the agitation began to languish, its funds began to dwindle, so that before the decade ended it got into a moribund condition, if it be not altogether dead.

(iii) The Government took up both these agitations bravely with a strong hand and put them down as they deserved. I cannot say the same with the *third* storm. It also concerned one of the sacred animals of Hinduism, though not occupying such a high and venerable position as the cow. I refer to the

SACRED MONKEY.

The monkey like the cow is not only sacred to the Hindu, but he is one of their deities—in a special manner the village god—the village

divine protector. He is besides the great friend of Rama, and as such an object of much gratitude and affection. He is found in large numbers in many Hindu places of pilgrimage. In some of these, like Benares, he has a temple sacred to himself. It is regarded as great sacrilege to injure him, and to kill him is as bad, from the Hindu point of view, as to kill a Brahman, and what can be worse than that? There is, however, another side to the matter. The monkey is mischievous to a degree, he is rapacious and destructive, an animal of strong passions for killing kittens and for destroying fruit gardens, and hesitates not to attack in troops human beings; he is known to inflict death on occasions. Such being his character, he becomes a dangerous neighbour, more especially when in large numbers. This then is the case in many a sacred place in North India; and it is in Puri in Orissa, the most sacred place under His Honour the Lieut.-Governor of Bengal. Puri is also one of those Municipalities which enjoy a local self-government. The rate-payers elect Commissioners from among themselves who govern the town in accordance with the Bengal Municipal Act. In other words it is locally self-governed. The Commissioners are almost all Hindus. To them the rate-payers sent up a memorial asking the Commissioners to protect them from the monkey nuisance. In due time, after consulting the local pundits and other local authorities, the Commissioners, despite the divine afflatus that enshrouded the monkey, resolved with little opposition that *shikaris* at Rs. 8 a month be employed and authorised to kill the monkeys. The shikaris were accordingly employed and in a few days it is said 700 monkeys were shot dead. This was at a time when few pilgrims were in Puri, but the news very soon got wind, and the country was in a blaze. Hindus who worshipped as well as venerated the monkey, but were not resident in Puri and consequently not sufferers from the monkeys' pranks, felt that their religious susceptibilities were wounded to the quick. Public meetings were held all over the country protesting against the action of the Puri Municipality, and praying for Government interference. The *Indian Mirror* argues that the concerns of Puri, as a Hindu sacred place, "are not merely local concerns, but are the concerns of all Hindus, at any rate of a vast majority of the Hindu community throughout India," and therefore that the local self-government in a case like this should go to the wall. An instructive view of the proceedings will be found in the fact that the European Magistrate, as Chairman of the Municipality, tried to restrain the action of the Hindu Commissioners, and after him the Commissioner of the Province, but all in vain—for their action was supported by the majority of the rate-payers and of

the local pundits. The lives of the poor monkeys had to be protected by H. H. the Lieut.-Governor of Bengal coming down from Darjeeling and going to Puri, and after hearing both sides of the question, passing an order to stop the slaughter of the monkeys—then there was rejoicing all over the country. The *Hindu Patriot* said that " Sir John Woodburn had won the lasting gratitude of the Hindu community by ordering the cessation of the practice of killing monkeys." At a great public meeting of the Hindu community, Pundit Din Doyal Sharma, General Secretary of the Bharat Dharma Mahamandal, thanked His Honour the Lieut.-Governor of Bengal for rejecting the Resolution of the Puri Municipality with regard to monkey killing. He highly praised His Honour for his paying so much regard and attention to the religious and social feelings of the people...In conclusion he prayed to God for His Honour's long life and prosperity and asked the audience to do so. The audience very enthusiastically and gratefully responded to the Secretary's call. The enthusiasm was simply unsurpassed. The news of the action taken by His Honour was telegraphed all over the country. One telegram reads—"Hip-hip Hurrah. Glad to announce to Hindu India that His Honour the Lieutenant-Governor ordered to stop monkey-killing in Puri. Words fail to express our heartfelt thanks and gratitude. May the Lord of the World [Jagannath ?] bless him. May he long live." It is instructive to learn from the above that for their own selfish ends the men of light and leading in Puri were so disposed towards their own religion—Hinduism—as to defy the Hindu world. If the Hindu community think that in Sir John Woodburn or in any Lieutenant-Governor of Bengal, Hinduism can lean with safety for protection from her own children, we fancy they will find it true what the Israelites found in regard to their trust in Egypt, "whereon if a man lean, it will go into his hand and pierce it." (2 Ki. 18-21.)

(iv) *A word on the Rat storm*, even though it be but a storm in a tea-pot, or changing the figure but the straw indicating the direction of the current.

The rat or the mouse, for the ordinary Hindu makes no difference between them, is a sacred animal. He is the *Vahan* or carrier of the elephant-headed Ganesh, the god of success. As such he is held sacred by the worshippers of Ganpatya and his life preserved. It is rather curious to observe that instead of pleading for his life on the ground of his sacredness at the time of the plague invasion of Calcutta—it was as an inhaler of underground gas and corrupted air, and therefore useful from the sanitary point of view ; and this is given as the explanation of the reverence bestowed on him by the

old Rishis. An explanation fully in accord with others given by Hindu revivalists and Arya Samajists! The explanation does not however accord with Hanuman's assumption of the form of a rat when he entered Sita's chamber in the palace of Ravan in Ceylon; and still less with the words of the Atharva Veda (VI. 50)—" Destroy the rat, the mole, the boring beetle; cut off their heads, and crush their ribs, O Aswins. Bind fast their mouths; let them not eat our barley; so guard, ye twain (Aswins), our growing corn from danger."

Some would have us believe that the combination of Ganesh and the rat under him means the " Sun-god crushing under his feet the mouse of night "!

When under the influence of the plague scare the order had been issued to kill the rats, and they were being killed by the thousand as contaminating human food and thus bringing infection to human beings, the Hindu worshippers seemed to have been too stupified to set up any defence for the poor defenceless rat; and those whose Hinduism was strongly on the decline helped in the crusade. Yet no one, as far as I am aware, quoted the Veda in defence of their action. The movement among the Hindus, many of whom are religiously opposed to the destruction of any living thing, was confined largely to inward communings. There were no outward demonstrations. The worshippers of Ganesh and his Vahan are very numerous in Calcutta, but they do not constitute a leading sect. They are embraced by other larger sects. They are, I think, more numerous as a distinct sect under the name of Ganapatyas in Western India.

Hinduism's Missionary Activities.

The next movement to which I shall refer, partakes somewhat of the cyclonic nature and is more or less of a temporary character.

It was during the last decade that Hindus set up a claim to be missionary; and to prosecute this claim young men from Bengal went to Europe and America, and as a result brought from these countries two or three ladies and a gentleman or two. These were not and could not be received into caste-Hinduism. It is possible they might accept some Hindu philosophical and even theological doctrines and practise Hindu rites and ceremonies, including bathing in the Ganges. Yet no Hindu society or caste would receive them. They might attach themselves like barnacles to the bottom of the Hindu ship, but form part of the vessel they could not. If His Excellency Lord Curzon, or the King-Emperor of the British Empire whom he represents, were, like Mrs. Besant or Miss Noble, to turn Hindu, their position would be one of spiritual and social inferiority to the

most despised of Hindu castes. Their position would be outside Hindu Society. They would not in any proper sense be Hindus. 'Not born a Hindu, impossible to be a Hindu.' To believe otherwise is a deception, a delusion, a fraud. The Animistic aboriginal, who gives to the object of his worship a Hindu name, adopts from his Hindu neighbours some Hindu customs and calls himself a Hindu, and is censured by Government as a Hindu, and may even bribe a low Brahman to do puja for him, is not received into Hindu Society. No true Hindu will take a cup of cold water from his hand, or taste a morsel of food cooked by him. The very touch of the hem of his garment is pollution and defilement. Yet there have sprung up during the decade young men who have made great noise as Hindu missionaries, with the result that they find themselves as well as their so-called converts outside Hinduism. None of them have dared as yet to marry a lady convert from the West.

It was of Annie Besant that a leading Hindu journal of Calcutta, *Reis and Rayyat*, wrote (16-3-95)—"When an English lady of decent culture professes to be an admirer of Tantric mysticisms and Krishna worship, it behoves every well-wisher of the country to tell her plainly that sensible men do not want her eloquence for gilding what is rotten. . . If the Upanishads have a charm for Mrs. Besant, she is quite welcome to proclaim her views on the subject. But the Upanishads do not form any part of the religion of the Hindus as it is found in their every-day life. In actual practice, they are either Saivites, or Saktas, or Krishna-worshippers. In fact abomination worship is the main ingredient of modern Hinduism." Miss Noble is another Western lady who has professed Hinduism in Bengal. She is attached to no caste; by sect she seems to be a Sakta, a worshipper of the terrible Kali, and she was (while he lived) attached to Swami Vivekananda, whom she regarded as her *guru*, whatever that may have meant to her. Since his death she seems to be unattached. Like Mrs. Besant she is eloquent in the English language, admires everything Indian, and expresses her admiration in the strongest language of exaggeration. She is of course professedly admired by so-called patriotic Hindu young men. One cannot help being sorry for her, and pitying her with a great pity; for she is greatly to be pitied. Since the death of the Swami the ground seems to be slipping from under her feet. She is regarded as moving towards Krishnaism or Vaishnavism.

Closely related to, but very different from, this movement in Hinduism is the Hinduizing of the aboriginal non-Aryan tribes inhabiting the hills and jungles of India. One point of difference is that no open proselytizing action is taken, as far as I am aware, by

any body of Hindus having this end in view, any more than to Hinduize Europeans in India. The missionaries sent out to America and England, beginning with Mr. N. N. Dutta, B.A. (*alias* Swami Vivekananda) have not fellow missionaries working in India for the conversion of Animistic tribes on the one hand or Christians or Musulmans on the other. They were men who had an itch for travel, for novelties and notoriety. The yellow-robed English-speaking Sanyasis who wander all over India are in no proper sense missionaries. A Hindu candidate for the M. A. degree of the Calcutta University describes them :—" To lead a life of ease and comfort a Hindu youth of the present day takes it into his head to jump at once [in violation of Hindu rules from the first or student life, past the householders] to the fourth Asram or stage of religion. This is a very easy affair—a clean-shaved head, cost ½ anna, and ochre coloured cloth worth two annas, and a begging bowl worth another anna, are sufficient to make a Hindu student a Hindu saint of the first water. And the whole country from the hoary Himalayas to Cape Comorin is ready to receive him with open arms ; nay, is bound to receive him and feed and clothe him. Scriptures ancient and modern, as well as the most sacred tradition and the most venerated practices of the people, confirm it. Yet Mr. O'Connell reporting on the last Census [that of 1891] tells us that the complaint of these yellow-robed Sanyasis was that ' men who have received English education have ceased to be charitable.' The poor uneducated women of the household supply doles indiscriminately to these holy beggars."

The swarming of these yellow-robed English-educated mendicants is a characteristic Hindu movement of the last decade. While standing a few months ago at a street corner waiting for a tram car, I saw one of these walking merrily towards me playing his cymbals. I gazed at him as he was passing, attracted by something in the face which struck me, I enquired from a lad standing at my elbow who the man was and got the answer, " A failed B. A., sir." The Sanyasi heard my question and turned round and addressed me, " Not knowing me, argues yourself unknown."

I think the craze is about worn out, and seldom is one of these men now seen in the streets of Calcutta. From among them I select Sriman Ananda Churn Mitter who earned more than the usual notoriety, without going personally to Europe or America, from the fact that Mr. Budgett Meakin took down, short-hand, a sermon of his in Beadon Square and had it published in the New York *Independent*, with introductory remarks by Mr. Meakin himself. The young man with matted hair and yellow robes preached regularly for some weeks most volubly in Beadon Square to large crowds, more to their

amusement than to their edification. He could bring on an epileptic fit when occasion required; these "beatific trances" were of course regarded as evidence that he was possessed by "the God." On one occasion in one of the public theatres of Calcutta when the climax of the play was reached, "amidst the stirring strains of Nityananda, the young *Bhakta* fell into a beatific trance, exhibiting all the Shastric symptoms of *Parabhakti*. Oh! it was a sight worthy of the gods! Swift as lightning, the incident became known to the remotest corner of the vast auditorium, and thundering peals of *Hari bole* rang forth through all parts of the house, actors and audience commingling their voices in a grand diapason of rapturous outburst. The young man remained in that state of *samadhi* long enough to cause anxiety to those present; and it was not till *Harinam* had been dinned into his ears for about a quarter of an hour that he came back to outward consciousness." Save that he took away by his antics a good few of our audience when holding forth in the Square, he was quite innocent, and his Vaishnava preaching was not anti-Christian. He soon thereafter disappeared.

It was altogether very different with our young Arya visitor from the Punjab. He looked as if he were resolved to set the Hooghly on fire by his diatribes against the Missionaries, the Bible, Christianity and the Government. The Police had to take him in charge. He also soon disappeared, disowned by his own society. His attempts to make the Bengalis take the Vedas, in supercession of the Tantras and the Gita, were complete failures, and his visit proved but a weak breeze on the surface of Hindu waters.

The worship or cult known as *Trinath* was discovered by the Calcutta Missionary Conference in 1895. At the August meeting of the Conference a paper was read by the Rev. N. L. Doss, L. M. S. It was represented as running like wild fire in Eastern Bengal and in the Surma Valley of Assam. Mr. Doss' paper is in the October, 1895, issue of the *Indian Evangelical Review*. See also the *Abkari* of January, 1898. It is rather strange that if the movement acquired any dimensions or a permaneney, that there is no reference to it either in the Assam or the Bengal Census Report; nor is there any reference to any of these movements. The Arya Samaj is ignored.

Hindu Revival.

The *Revival of Vedantism* and of interest in its texts—the Upanishads and the Gita—must be allowed to be one of the leading Hindu religious movements in Bengal during the past decade, and it must be also admitted that the movement has spread all over a large part of India. Bengali speakers and writers have been and still are its leaders.

Dr. Jones of Madura, writing a few years ago, says—"To-day the system of Pantheistic philosophy, called the Vedanta, is to the front and boldly claims for itself precedence above all others as a plan of salvation." "The time has come," adds Dr. Jones, "when the Upanishads and the Bhagavad Gita—the one representing the profoundest, and the other the most beautiful and elevated of all Brahmanic writings—shall be brought into a new antagonism with the Gospel of our Lord." And both Upanishads and Gita have a great advantage, from the Hindu point of view, over the writings of the New Testament. They are anonymous; no one knows who wrote them or when they were written. They are like the frogs which descend from heaven after a shower of rain—all God-given. Their anonymity proves it (see Goldstucker's *Literary Remains*).

In Bengal the movement is closely associated with a body of young men who profess to venerate a Sanyasi who lived in the neighbourhood of Calcutta and died there in July, 1902. These young men again were headed by Swami Vivekananda whose public life commenced from the meeting of the Parliament of Religions in Chicago in 1893. In the work of preaching Vedantism and "the Master," meaning the Sanyasi, there were other Bengalis associated with Vivekananda. The substance of the preaching of one of them is given by Babu N. N. Das in the columns of the *Indian Mirror* in August, 1898—At a public meeting held in Albert Hall, Calcutta, we read that Swami Saradananda spoke "to the effect that good and bad are not absolute things but only our ways of looking at things. He spoke much of evolution to the effect that it has exploded many a superstition, and furnished new lights on subjects on which there were theories so long. He did away with all moral responsibility and other facts of human experience and substituted in their place his Vedantism, which on a sincere investigation is reduced to the doctrine that this world is all an illusion (*maya*)." Vivekananda himself publicly taught that there is no sin, and no sinner, and if there be any sin, it is calling men sinners. "Ye are the children of God," said he, "the sharers of immortal bliss, holy and perfect beings. Ye, divinities on earth, sinners! It is a sin to call a man so. It is a standing libel on human nature." And again, "The worst lie that you ever told yourself was that you were a sinner, or a wicked man." From the root idea of the Vedantist's God and his world, it flows logically that God does not love, cannot love, inasmuch as he has no attribute whatever, at least none beyond existence, bliss and intelligence. Publicly in Beadon Square a Vedantist argued vigorously against my preaching that God is love. Yet, singularly enough, these Vedantists went in largely, it must be admitted, for works of charity and benevolence, as at the time of the

plague. Another curious feature of it, is its association with the most abominably immoral sects, the Saktas of Bengal. The "Master," or "Guru," of Vivekananda, was a Sakta, a worshipper of Kali and indulged in the obscenity for which her worship is notorious. It is with her worship that Miss Noble, *alias* "Sister Niveditta," has associated herself as seen from her booklet "Kali, the mother." To make Vedantism popular, it was necessary to connect it with one or other of the "abomination cults." In Bengal that meant Sakta worship or Tantric mysticism. Vedantism is not a religion, not a worship, not a cult. It is a philosophy of being, and as such cannot be popular. The unreality of its popularity is clearly proved by the history and present condition of the

Sri Gopal Basu Mullick Vedanta Fellowship.

This is a scholarship of Rs. 5,000 per annum given by a Bengali gentleman to the Calcutta University with the view of encouraging and promoting "Sanskrit learning and Vedantic studies." It is one of the fruits of the so-called Revival of Hinduism, that is Vedantism. Out of this money the most learned Vedantist in Calcutta is paid as lecturer a salary of Rs. 400 a month. Only such Hindus as have made the Vedanta their special study are eligible as candidates for the post. The lecturer must devote himself entirely during the year of his Fellowship to the study and research of Sanskrit learning, with special reference to the Vedanta system of Philosophy, and shall not embark on, or continue in, any other occupation or profession during the term of his fellowship. He has to hold regular classes in the Vedanta, at least twice a week ; at these classes portions of the *Yoga Vasistha Upanishad*, the *Gita*, or other standard Vedanta Text-book have to be expounded. These classes are open only to the so-called twice-born, as the lecturer could not, as an orthodox Brahman, expound the sacred text to others. The lectures are however open to the general public. Of these latter he is required to deliver, in the course of each year, at least six on the general principles of Hindu philosophy, with special reference to the Vedanta and the Upanishads. The trust also provides that at the close of each year an examination shall be held in the subject of the lectures and the candidate who stands first (provided he shows himself to be worthy) shall receive a gold medal.

Now here was a most unlooked for chance to the Hindu revivalists to acquire and perfect their knowledge of their sacred language, and of those texts, the Gita and the Upanishads, which now-a-days are appreciated by them as "the most glorious works which this world has ever seen." One would fancy that students, graduates and

under-graduates, would press to be present and would fill the University Hall to overflowing. One would fancy that here, the Missionary whose curiosity might lead him to see for himself the fruit of the Vedantic Revival, of which so much has been written and spoken at public meetings during the last decade, would see with his own eyes evidence that would startle him as to the astonishing progress it had been making. The writer of this was one of those missionaries who went and had for himself an ocular demonstration of the state of matters. The sight was such as made him doubt his own eyes. He saw the distinguished and highly spoken of Sanskritist and learned Vedanta lecturer with just *two* students at his feet. Thinking that he might be mistaken, the Missionary went to the Registrar and asked if he was not mistaken. The Registrar answered—"No, sir, if you were here yesterday, you would have found only *one* student and the lecturer." On further enquiries, I found that from the lack of candidates, no examination for the Gold Medal has as yet been held. One year an examination was announced, for two years' lectures. No one turned up for the examination. Later on some students applied for an examination after sufficient time was given them for preparation. The application very properly was refused. There have been some occasions on which lectures, though previously intimated, have not been delivered as no one turned up. There have been many occasions on which classes have not been held for want of pupils. Latterly, I am informed, the attendance at the classes as at the lectures, has dwindled down to three or four or sometimes to one or two. The learned Professor applied to the syndicate on one occasion, not long ago, for leave to go to his home in the country, as he had come day after day for his class, but none turned up. He was allowed to go. With these facts before us, it is very difficult to believe that there is any depth or reality in the movement in the interests of the Gita and the Vedanta. It is only a stick picked up wherewith to make a noise, and to make believe, and to flourish in the face of the missionaries and of Western nations.

The late Bulloram Mullick, ex-subordinate judge, one of the most distinguished of the leaders of the Hindu Revival in an article on *Chaitanya's Message of Love*, says that Sri Radha's beatitude "is not the Nirvana of the Vedantists, nor the quiescence of Rationalism. Nirvana and quiescence are merely negatives. The beatitude of the followers of Sri Radha is a positive something. They do not aspire for unification with the divine essence. They prefer hell with its torments to such unification." Another great leader of the Revival movement, the much-loved Shishir Kumar Ghose, one of the founders and proprietors of the *Amrita Bazar Patrika*, the most popular paper

circulating in Bengal, writes in his *Lord Gauranga* (a life of *Chaitanya*) —"The highest intellectual efforts of the Hindus in this direction culminated in Vedantism, Buddhism, and other similar cults or systems of philosophy—all of which ended disastrously," p. viii. Messrs. Bulloram Mullick and Shishir Kumar Ghose are the best representatives of the so-called Revival of Hinduism and they both represent two different forms of Krishnaism—the former as Radha-Krishnaism, and the latter with Chaitanya, the Reformer of Eastern Bengal, as its hero, while the yellow-robed followers of Swami Vivekananda took more especially to the Sanyasi Ram Krishna Paramahansa, and the Sakta religion, represented by the goddess Kali or Durga and Siva. Messrs. Mullick, Ghosh and Vivekananda are all known as authors.

Hindu Literature.

The religious movements amongst Hindus in Bengal which took place during the decade (1891 to 1901) are stamped on *the literature* of the province. To this literature I would now draw attention. While it must be admitted that there is much that is creditable as expressive of the so-called Revival, as in the Lectures on Vedantism, there is on the other hand very much that is anything but creditable. The literature I refer to is a direct result of the Revival. It began to appear before the close of the preceding decade and went on during the whole decade. I refer, among other things, to the publishing of "Tantric and other works relating to magic and mystic formulæ, charms and amulets. Some of these works printed throughout in red profess to cure all sorts of diseases and bring all sorts of good fortune to a man, to kill enemies, to remove ugliness, to fascinate females, and even to bring dead bodies to life by *mantras*, mystical processes and *mustijog* medicines, some of which are too sickening to describe." Some of these enthusiastic and "patriotic" revivalists value these works as "the secret lore bequeathed to them by their ancestors; they think that their publication will increase the popular respect for the sages who wrote them, and will thereby help the cause of Hinduism." On this matter, remarks the Government Reporter, "the sages were perhaps wiser men, for they forbade their publication, and declared that these secrets lose their power when exposed to the view of the uninitiated."

Elsewhere, the same author, writing officially for the information of Government (information which I am sorry to say Government now refrains from publishing) says that such books as are referred to in the above para. "are not published for the purpose of explaining the downward movement of the Hindu mind during the days of priestly ascendancy and Muhammadan rule, but with the object that

mystic rites may be performed by the recital of these *mantras*." He adds that "the publication of such works is perhaps one of those untoward events owing to the Hindu revival movement which the leaders of that movement did not anticipate." It is to be attributed to the false, foolish and mischievous pride which regards everything Indian, however bad or wicked, as excellent, supremely excellent, and everything foreign as bad and wicked and to be shunned.

Another phase of the Hindu Literature of the period is its attempts to rationalize Hinduism. This " Hindu rationalistic movement, coupled with the recrudescence of Vaishnavism and increased predilection for theosophy " were more characteristic of the beginning of the decade than of the end. It seems to have given an impetus to the study of Hindu philosophy as evidenced by the endowment of the University Vedanta Lectureship to which I have referred at length above, and the learned work on the *Sankhya Philosophy* by S. C. Banerji, M.A., Premchand Roychand, scholar in Philosophy. Two hundred copies of each of the three series of the Vedanta Lectures delivered in the University Senate Hall have been published, and many of them presented gratis to such Fellows of the University as are interested in the subject. They are in the Bengali language.

Here I suppose I should refer to Swami Vivekananda's works and speeches on the Vedanta Philosophy and the Yoga, but though a Bengali Babu, born and brought up in Calcutta, the religious movement and the literature with which he was personally connected were more American than Indian ; and as far as they were Indian were essentially outside Bengal. I claim for Bengal the writings of Sitanath Tattvabhusan, Headmaster of Keshob Academy, Calcutta, a much abler man than Vivekananda, and a profounder thinker and scholar. The two works of his before me are *Hindu Theism a Defence and Exposition*, and *The Vedanta and its Relation to Modern Thought*. Both works are defences of Vedantism from the standpoint of a Brahma Somaj member. They are both embued with Christian thought. He is the author of quite a number of publications and a translator of the Upanishads. It is difficult to understand how he can be a consistent Brahmo. Brahmoism has swayed much during the decade between Philosophic Hinduism and Christian Theism.

As stated above the Hindu religious publications of the decade " disclose an anxiety on the part of educated Hindus to possess a consistent code of religion and morality, based on rationalistic principles," which they believe, or try to believe, are to be found inculcated in the *Gita*. And numerous editions of that religio-philosophic work have been published, as well as essays, lectures and leading articles in the various journals, English and Bengali, devoted to the

cult. One of the most remarkable publications of this kind is a book in English entitled "*The Elementary Treatise on Universal Religion*," which is none other than that of the *Gita*. With special reference to this book, published in 1899, the Bengal Librarian writes words which are applicable to the whole decade :—" The educated Hindu is nothing if not rationalistic. This accounts for his anxiety to explain away the inconsistencies and contradictions found in the *Puranas*. These latter have always been regarded with veneration by the masses; and if they are to retain that veneration, some one must put a rationalistic interpretation on them." Such writers, in Bengali as well as in English, aim at reconciling contradictory texts, and in explaining away, or allegorizing, damaging expressions, found in the Epics and Puranas, and boldly assert that the texts are not contradictory, or that one is mistranslating or misinterpreting the author, or that the passages are interpolations. An attempt to find a rationalistic explanation for the four Hindu stages of life and the five corresponding sacrifices which comprise, in the Librarian's opinion, almost the entire fabric of Hinduism, was made by an M.A. of the Calcutta University, a pleader by profession, and a non-Brahman by caste. Another graduate in a work, published the same year, derives its main value as a book on "Enlightened Hinduism" from its attempt to prove that the altruistic teaching of Christianity and Western nations forms the very essence of orthodox Hinduism. Of course such writers and those who sympathise with them cannot be charged with either atheism or irreligion ; not even with the agnosticism with which I see Mrs. Besant is charged because of her new translation of the *Gita*, and because of her calling Para Brahm an "unknown and unknowable god."

Nanda Krishna Bose, M.A., B.L., Magistrate and Collector, at one time a temporary Professor in Duff College, in his work on 'Incarnation' tries to prove that the Hindu doctrine of the incarnation is not opposed to science, and that the so-called incarnation of Chaitanya, now generally known as Lord Gouranga, rests on evidence more complete and authentic than the Incarnation of Christ. One of the most interesting and from our point of view most valuable works of the decade is Shishir Kumar Ghose's "*Lord Gouranga or Salvation for All*," in two volumes, of 674 pages. In this work the amiable author professes great admiration for Christ, and gives expression to his firm faith in Him. The Christian influence is strongly marked in these two volumes.

The Hindu revival from the religious standpoint as distinguished from the Philosophic Vedantism is seen more in connection with the worship of Vishnu and his incarnations, and especially Krishna and

Chaitany than in connection with Siva and his terrible spouse Kali or Durga. That is seen in the two works just referred to. Mr. N. K. Bose professes to think that in Chaitanyism he finds a religious ideal which is more complete and perfect than in Christianity. In any case Chaitanya was not a foreigner. He was a pure Bengali and that atones for ten thousand sins and imperfections. But our friend forgets that he lived in an atmosphere in which there was a large admixture of Christian thought. In March last year we had an ocular demonstration of the Chaitanya revival in the form of a large clay and bamboo image of Chaitanya carried to Beadon Square; there we saw people bowing down and seemingly worshipping it.

A Mr. Sil in a volume entitled "Comparative Studies in *Vaishnavism and Christianity*" contends that Vaishnavism, Vishnuvitism or Chaitanyism, as the revived religion is differently called, "is destined to liberalise the Christian idea of the Godhead and man's relation to God," and so on. The Librarian truly remarks that "there is no denying the fact that all this revolution in the religious belief of the educated Hindu has been brought about as much by the dissemination of Christian thought by Missionaries as by the study of Hindu Scriptures; for Christian influence is plainly detectable in many of theHindu publications of the year" (1899), and notably in *Life's Friend* by Mr. D. N. Nath, a collection of essays on the means of attaining religious life. These means "consist in the realization by a man that he is a sinner, in his belief in the existence of God, and his resignation to Him in all matters."

Krishna-Charitra of Babu Bankim Ch. Chatterjea, *Sri-Krishnair Jiana O Dharma* of the Nababidhana Samaj, and the *Krishna and Krishnaism* of Bulloram Mullick gave a great impetus to Vaishnavism in Bengal. They are able and eloquent, they rationalize, allegorize and to some extent Christianize their material and make their Krishna almost a 19th century gentleman. The late Bulloram Mullick, did much to popularize and modernize Krishna, and even white-washed Radha. Dhirendra Nath Pal's three volumes on *Sri Krishna, his Life and Teachings* were written under the like influences. He does his utmost to get rid of the supernatural and the impure in Krishna's life—but it is but a poor production, and not a success even from the author's own point of view.

A book which created a great deal of sensation among Hindus of all sects, but which was undoubtedly a fruit of the Revival, is Guru Prasad Sen's *Introduction to the Study of Hinduism*, in which he contends that Hinduism is not a religion at all, nor indeed a congeries of religions; but that on the other hand it is a peculiar social organization. It is able, interesting and convincing. His son-in-law's

three volumes entitled *Hindu Civilization under British Rule* by P. N. Bose is a valuable work (1894-6) and is helpful for understanding some of these movements under consideration.

A word on the Religious movements as seen in Hindu Poetry. The change noticed in the poetry of the decade is however to be attributed not so much to the revived Hindu Philosophy and Religion or to other or ancient Hindu literature, as to Western influences. I refer to the weakening of pessimistic influences on the Hindu mind. I am assured, by a high authority, that Pessimism which is so natural to the Hindu mind and so utterly opposed to Christianity, has obtained very seldom expression in recent Bengali poetry. The result is set down to the change in the national sentiment, brought about by Western education. The same authority attributes, however, much of "the false idealism, hollow sentimentalism, pseudo-patriotism, impatience under restraint and cant of all kinds," which find expression in Bengali poetry, to the influence of Western education. These things abound whatever be their origin. To the same influence Hinduism is indebted for such proposed legislation as are expressed by the words "Gains of Learning Bill," and "Religious Endowments."

I referred above to the questionable movement which characterises some enthusiastic Hindus, under the Revival influence, in publishing in the original Sanskrit and in Bengali translations, Tantric and mystical works which their authors had commanded should be kept secret. It is very different with the large number of English translations published within the decade; the last or eleventh volume of the *Mahábhárat* translated by Pratap Ch. Roy was published in 1894; and the three volumes of the *Rámáyana* in 1893, and the *Mahinirvana*, the best and purest of all Tantras yet known. Then there are the publications of *the Society for the Resuscitation of Indian Literature.* In the Society's list as published I find in its "Diamond Jubilee Series," (1) Sankaracharıya's Life and Teachings, (2) The Darsanas or Six Systems of Hindu Philosophies, (3) H. H. Wilson's Critical Essay on the *Puranas*, with synopsis of them, (4) An account of the Dramas of Sanskrit Literature, (5) A Synopsis of the Upanishads with an account of the Theological teachings therein, (6) a similar treatment of the Vedas, (7) Ayurveda and Hindu Medicine, and (8) lastly, a literal prose translation of the *Gita*. The volumes are each sold in cloth binding for 8 as., save the Gita which is only 4 as. The society publishes a monthly periodical called *The Oriental*. It has also published six of Kalidasa's works in English. Altogether there has been great literary activity among the Hindus of Bengal during the decade.

Continuous or Permanent Movements in Hinduism.

I refer to changes which go on in Hindu Society or in other words in Hinduism. They generally proceed quietly, unobserved, till a crisis is reached, when a small storm is raised to be very soon allayed, and the rate of progress is either suddenly increased or temporarily retarded. If the latter case it is only to be very soon resumed and proceeded with as before. One of these I may call the *caste movements inside Hindu Society.*

The main tendency amongst the lower Hindu castes, disclosed at each successive census, is to level upwards, and to decline acquiescing in the humble positions assigned to them. In Assam, the *Hari* for example returns himself as a Baniya and denies all connection with the sweeper caste; the Jugi or the weaving caste styles himself Nath, poses as one of the twice-born, claims descent from a Sanyasi of Gorakpur, and therefore buries instead of burns his dead. "This tendency," the Census Superintendent remarks, "though liable, if carried much further, to destroy the whole system of caste. is only natural."

It is also a significant fact that some of the lower Hindu castes, discontented with the position they occupy in the Hindu social system, are taking a high position in the education tables, and thus suggesting that their manner of life entitles them to a higher place in the social scale than that usually accorded to them.

Contrariwise, there is the opposite tendency of lowering the Brahman, and thus levelling downwards. He is continually and persistently being deprived of his exclusive privileges and of his supreme importance and reverence. Year after year the number of Brahmans, who give up their own proper profession or occupation and take to occupations and trades which only a few years ago were utterly below their dignity to touch, is continually increasing. You will find them now not only as tailors but even as wine merchants. On the other hand, you will find that the number of Brahmans who earn their livelihood as priests or pundits is yearly diminishing, and in some of these offices, especially as teachers of Sanskrit, lower castes are taking their place.

The decade has been remarkable for the uneasy, restless, discontented condition of the Hindu population, which in some respects appears to the onlooker as sometimes pitiful and ludicrous, but at the same time interesting and hopeful. It is this process of levelling up the valleys and levelling down the hills and mountains and thus changing the conformation of the country—not to a dead level but making the hills and mountains depend not on birth but on

education, probity and intelligence, and the valleys on ignorance, stupidity and want of character. The Hindu's isolation has departed, never to return.

While the movement just referred to is more social than religious, it has also a strong religious bearing, in its breaking down the whole caste system, which at present constitutes the citadel of Hinduism.

The next movement to which I refer is closely allied to the preceding. It is the Hinduising of the Animistic or Aboriginal tribes of India. Their admission into Hinduism, by means of degraded and mercenary Brahmans, inevitably liberalises the caste system, as it has clearly done in Assam and other parts of the country. These tribes act on and are re-acted on by Hinduism. While they are, as it were, far apart from Hinduism, their action on Hinduism is comparatively weak. The nearer they are brought the more powerful their action will become. And this is true whether they are Hinduised or Christianised. In either case their influence on Hinduism is increasing. And it is so also when they are neither Christianised nor Hinduised, but simply educated, and thus raised in the social scale. These influences help to rationalize Hinduism. They lop off its excrescences. All these processes have been going on before our eyes during the past decade and will go on, I doubt not, still more powerfully during the current decade.

Another movement which I would emphasize is the Christianizing of Hinduism. By this I do not mean making converts or Christians of Hindus and thus drawing them altogether out of Hinduism. All this is going on with an ever increasing impetus, as the Census statistics prove. I refer rather to the much larger number, I may say the majority, of Hindus, who never become Christians, but who adopt Christian thought, ideas, and even doctrines, as if they were their own children born in the family, and make them full heirs, to the exclusion or expulsion of Hindu thoughts and doctrines with which the others could not agree. The Hindu household in Calcutta, and I doubt not in other centres of Christian influence, is full of such adopted children ; or, changing our figure, the Hindu mind is furnished very largely with such furniture. Where the Muhammadan influence is strong, it has, as it has had for centuries, like influence on the Hinduism with which it is mixed.

In the race between Hinduism and Muhammadanism in Bengal proper, the most noticeable fact is the relatively more rapid growth of the latter. During the decade ending in March 1901, the Moslems gained a million and three quarters, so that the half million with which the Hindus were in advance in 1872 is not only wiped out, but they are at present left with two millions and a quarter behind the

Muhammadans. This has been effected partly by what may be called leakage. The Hindus are continually losing adherents, who go over to Islam, and gaining none from that quarter. Besides, infant marriages, the prohibition of widow marriage and the use of comparatively non-nutritious food, handicap the Hindu; not to speak of irrational beliefs, more injurious superstitions and caste rules.

Of course there is also the other side. Hinduism, where Christianity is weak, is Hinduising it, and is sure to do so, just as the heathenism of Rome acted on its Christianity in the early centuries of Christianity. The heathenism of India has so acted on Roman Christianity in Bengal, as it has in other parts of India, so much so that it has been a question with some census enumerators whether to put some people down as Hindus or as Christians, as it has been with some so-called Muhammadans as to whether they should be classified as Hindus or as Muhammadans.

There is action and reaction in the matter of languages—the English used by Hindus is being Hinduised. The Brahmos have so dealt with the English they use, and so have others than Brahmos. Here also there is the Christianizing of the Indian vernaculars, as well as the anglicising of them with which we are all so familiar. There is also the lowering of the veneration of the Hindu sanctities—whether these be places, trees, rivers, animals, stones, or other images. They are all, day by day, and year by year, losing their sacredness. The old gods are dying, their feasts and festivals are on the decline. The Hindu's old interests are giving way to new interests. The old form may be retained, but in it there is no reality. Hypocrisy reigns throughout the Hindu realm. The people may talk of *karma* and fate, of auspicious days and days inauspicious; and they may call in the astrologer and the horoscope maker, but the railway train and tram car are undermining their faith in the hoary superstitions of their ancestors. The *Amrita Bazar Patrika*, which represents the *Vaishnava* phase of the Hindu Revival, says: "We agree with Dr. Macdonald that our social system is dying, that caste is losing its hold on the Hindu mind, that the Hindus are getting more selfish...... It is quite true that the Hindus have become more indifferent about religion than ever their forefathers were." The so-called Revival is but the cry of a perishing faith, the struggles of a dying cause. An Indian proverb says that under the British Raj the Hindu gods have gone away to the mountains. They, it is felt, have not helped much in these days of plague and famine; and it is a feeling which is daily growing in strength; and will continue to grow until the day dawn and the day-star arise in all hearts.

Religious Movements amongst Hindus in Western India.

By Rev. J. E. Abbott, D.D., A.B.F.M., Bombay.

PREFACE.

Western India does not provide fertile soil for new religious movements. An intense conservatism holds her to her old ways. New movements have been attempted by individuals, and while their promoters lived, they gathered a few of like mind around them, but lacking both in force and continuity, they have not become worthy of the designation of movements.

The Prarthana Samaj is perhaps the only religious movement that has a full right to be called such, for its principles are more or less opposed to existing popular Hinduism, and it has therefore had to fight its way to its present position.

The Arya Samaj is not a religious movement that seriously affects the Western Presidency. It is but an emphasis on an already accepted creed of reverence for the Vedas, and it does not oppose itself in practice to traditional customs. Hence membership in the Samaj does not mean the breaking away from the past.

The "Ganpati movement" is merely a recent change in the method of observing an ancient festival, and is not a departure from old traditions, or any development in Hinduism itself towards any particular goal. It cannot therefore properly be called a religious movement.

The movement among the Marathas is a local movement confined principally to the Native State of Kolhapur, though its echo is heard in Baroda and Bombay. It is a protest of the Maratha caste against Brahmanical monopoly of religious authority and official patronage. It is not therefore a religious movement, though in its development, it may in the future affect the religious life of non-Brahmanical castes.

One searches in vain for signs of religious development in Hinduism itself toward a higher form of belief or worship. Apparently there is complete stagnation.

Among young men, students in High Schools and Colleges, Western ideas are having an effect. General disbelief, or affectation of disbelief, is common, though this passes off later in life, when its realities press upon them.

In general, Western India, except for the Christian propaganda, is to-day without any active religious movement.

The Prarthana Samaj alone can be called a living religious movement, but even its most ardent advocates see its progress not in the increase of actual membership, but in the general spread of Theistic ideas, and public expression of sympathy with them.

In Western India Christianity meets therefore with very little rivalry or competition from organized religious movements. This perhaps is a factor that accounts to a certain extent for the remarkable progress of Christianity in the last decade.

THE PRARTHANA SAMAJ.

The Theistic movement in Bombay which had been gradually increasing since the introduction of Christianity in the early part of this century, assumed a definite form in the organization called the Prarthana Samaj, which began its existence on the 31st of March 1867.

The creed of the Prarthana Samaj is as follows :—

Principles of Faith.

1. God is the creator of this Universe. He is the only true God. There is no other God beside him. He is eternal, spiritual, infinite, the store of all good, all joy, without parts, without form, one without a second, the ruler of all, all-pervading, omniscient, almighty, merciful, all holy, and the Saviour of sinners.
2. His worship alone leads to happiness in this world and the next.
3. Love and reverence for him, and exclusive faith in him, praying and singing to him spiritually with these feelings, and doing the things pleasing to Him constitute His true worship.
4. To worship and pray to images and other created objects is not a true mode of divine adoration.
5. God does not incarnate himself, and there is no one book which has been directly revealed by God, or is wholly infallible.
6. All men are His children; therefore they should behave towards each other as brethren without distinction. This is pleasing to God and constitutes man's duty.

Branches of the Prarthana Samaj.

Branches.—There are in the Bombay Presidency Prarthana Samaj organizations at Ahmedabad, Poona, Ahmednagar, Satara, Indore, Karachi and Hyderabad (Sind). These branches are not organically connected together, but are sister Samajes.

Bombay Prarthana Samaj.*

Membership.—The growth of the Prarthana Samaj in numbers is exceedingly slow. There were according to the report of 1901, a hundred and four members. The members of the Samaj, however, claim that the numbers on the rolls do not indicate the real growth of the Theistic movement. While admittance into membership is on very easy terms, they are sufficiently opposed to Hindu traditions to deter sympathisers from assuming the obligations that would devolve upon them were they enrolled as members. Increased attendance at the services of the Samaj, and with few exceptions the sympathy of the Hindu press, are claimed as further proof of a wider sympathy with the Theistic movement than the membership roll would indicate.

The Activities of the Samaj.

1. Night Schools.—According to the report published in March 1901, there were 7 night schools attended by 159 pupils, in which besides secular instruction, moral and religious teaching is also given. One of these schools is intended for the children of Mahars—outcastes—of whom there were 26 in attendance. These schools are supported by contributions from members, subscriptions, fees, and municipal grants-in-aid.

2. The Pandharpur Orphanage.—This orphanage was started during the famine of 1877 at Pandharpur by a few generous official and non-official citizens of that place. In June, 1881, this orphanage was passed over to the care of the Bombay Prarthana Samaj, which has since been responsible for its maintenance. According to the report of 1901 there were 40 boys and girls cared for in this orphanage. A generous citizen has supplied Rs. 10,000 for buildings. An industrial school is also connected with this institution. The expenses of this institution were met during the year under report by subscriptions raised by the Samaj in Bombay, and by local subscriptions raised at Pandharpur, altogether amounting to about one-fourth of the total expenses of the school. The remaining expenses were met by Government and Famine Funds.

3. Foundling Asylum at Pandharpur.—One of the sad features connected with the idolatry and superstitions that centre at the sacred shrine of Vithoba at Pandharpur is, that many widows who have gone astray, under pretence of going on a pilgrimage, seek

* In giving so much space to the Bombay Prarthana Samaj I have had in mind the fact that it is the parent of the other branches, and this description will make any detailed reference to the branches unnecessary.—J.E.A.

the shrine as a place to hide their shame. To give shelter to such widows of higher classes, and to prevent their yielding to the strong temptation of putting an end to the existence of their offspring, an asylum was started by the same citizens who started the orphanage; and after being carried on by them for a few years this asylum was passed over to the Bombay Prarthana Samaj in 1881.

In 1901 there were 28 infants in the Asylum and 12 widows, who were there for their needed shelter. It is maintained principally by the interest on a permanent fund of eight thousand rupees, and from fees and donations from the widows, who take advantage of the asylum, which latter amounted in the year under report to Rs. 257.

Services.

The Prarthana Samaj owns a place of worship on the corner of a prominent street in Girgaum. It holds its chief services every Sunday afternoon. The service consists of singing, prayer, and a sermon. The sermons are delivered by prominent leaders of the Samaj, who take turns in conducting this part of the worship. The hymn book consists very largely of the Abhangas of Tukaram—one of India's most popular religious poets of the 17th Century. A book of prayer is also used.

Services for Children.—A Sunday School is held every Sunday morning at 7-30, with an average attendance of 15. The service consists of prayers, songs and moral and religious instruction, from such books as "Tools for Teachers" and "Moral Anecdotes."

The Women of the Samaj.—Except on special occasions very few women are in attendance at the public worship. About a dozen may be seen in their seats at the left of the pulpit. There is a woman's club in connection with the Samaj, called the Aryamahila Samaj. Here essays are read and discussed, and lectures are listened to on social, religious and scientific subjects. The non-attendance of the women at the regular services of the Samaj is explained partly by the inconvenience of the hour, but more accurately by the fact that they are less affected by the spirit of reform than the men.

Social Gatherings.—The members of the Samaj, men and women, occasionally meet at private houses for social gatherings.

Household Prayer Meetings.—Occasional prayer meetings are held at private houses attended by a few members. On Wednesday afternoons the 'Sangat Sabha' meets to listen to essays and addresses for discussion, and for the public reading of some well-known book.

A Library.—The Samaj maintains a library given to it by the generosity of a member, containing religious and other wholesome literature, to which the members of the Samaj have free access.

CHARITY.—The Samaj has a charity fund which is devoted specially to the relief of deserving persons in reduced circumstances, who having seen better days are ashamed to beg. During the famine the Samaj collected and distributed relief.

RELIGIOUS PROPAGANDA.—The Samaj maintains a preacher on Rs. 15 a month, who travels to different cities, preaching the principles of the Samaj. His expense is maintained by the interest on a permanent fund.

THE ARYA SAMAJ.

According to one of the leaders of the Arya Samaj in Bombay, the Maharashtra country does not need the Arya Samaj, because the knowledge of the Vedas is more extended, and Vedic rites more generally observed in this part of the country than elsewhere. In Gujarat the Vedas are less studied, and hence requires more effort to spread the doctrines of the Arya Samaj. Whether this furnishes the full reason may be doubted, but the fact remains that there is only one local Samaj in the Maharashtra country, *viz.*, in Bombay, but several Samajes in Gujarat, as at Surat, Ahmedabad, Baroch, &c., and in Kathiawar. It is true, that the Maratha Brahman has held great reverence for the Vedas, and the men of the old school, familiar with the Vedas, are still in evidence at the many sacred places.

The local Arya Samaj in Bombay has a membership of about 150. The Samaj holds its weekly services on Sundays in its Mandir in Khetwadi. The morning service corresponds to the Sunday school, in that a class meets for the study of the Vedas. The principal feature of the afternoon service is an address. Any Hindu can become a member, except such as eat the sacred cow. The Samaj respects caste distinctions and customs, and lays it down as a principle that no member is expected to violate any of his own special caste rules. There is no special public attempt at a propaganda outside of the walls of the Mandir. There are travelling Swamis who come occasionally to Bombay and lecture, and Bombay sends on occasions a preacher to the local Samajes in Gujarat. It is not a movement that shows signs of vitality, or that comes in conflict with Christianity.

GANPATI MOVEMENT.

After the riots in Bombay and Poona between the Mahomedans and the Hindus in 1893, the people were urged to separate themselves from participation in Mahomedan festivals. There had been a growing tendency among Hindus of the lower classes to unite with the Mahomedans at the Mohurrum, in the wild antics that are connected with that festival, and especially on the day of the last great

procession. The rupture led to the thought of giving a new form to the observance of the Ganpati festival, as a means of separating the Hindus from the Mahomedans. The Ganpati festival was especially adapted to become the occasion for arousing party zeal. The worship of Ganpati is common to most of the sects, who are otherwise divided in their objects of worship, so that the Ganpati festival formed an easy meeting ground for those who would not otherwise unite together.

The method of observing this festival also favoured its being made the basis for union of effort. Earthen images of Ganpati are worshipped for a few days. Friends and neighbours join together in their worship, and in the singing of songs in their honour. On the day the images are thrown into the sea groups of men and women accompany the images to their last dissolving place. It required but the widening of an already existing custom. Instead of the smaller circle of relatives and neighbours, larger communities united in the installation of a special Ganpati, in organizing bands of boys and young men to sing songs specially composed for the occasion, and go from Ganpati to Ganpati, singing and dancing in the streets. The festival has become also an occasion for lectures on political, social and religious themes, according to the whim of those who arrange the programme.

This new method of observing the Ganpati festival, instituted in Poona in 1895 and in Bombay in 1896, has more or less spread to small towns and cities.

While this Ganpati movement has a religious basis, it cannot be rightly called a religious movement. Having determined to make the Ganpati festival a rival of the Mohurrum, and an occasion for the overflow of the juvenile love of antics, which would draw Hindus away from the Mahomedan festival, and increase zeal for Hinduism, it became after that a question of programme only, that depended for its colouring, whether it should be social or religious, on the desires of those who led in arranging these special Ganpati *Melas*, *i.e.*, bands of singers and dancers.

These *Melas* have brought together persons of different castes and worship, and so have encouraged the social element, that was formerly absent, and thus have united thoughts on real or supposed needs in the religious, social and political life. This outburst of apparent religious fervor in greater degree does not gain its incentive from a deepening religious zeal, or in order to deepen zeal. It has rather been made the convenient occasion for the expression of religious rivalry, and yet at the same time used as an opportunity for uniting Hindus in the formation of a common national spirit under cover of religion. It is not therefore a religious movement, but one that doubt-

less has its effect on the religious life, in counteracting the Christian influences that have come in from the West.

THE MOVEMENT AMONG THE MARATHAS.

The two Native States of Kolhapur and Baroda have lately been the scene of strife between Brahmans and Marathas. The cause of this strife is religious only from a superficial point of view. The real cause is the gradual enlightenment of the Maratha caste, to which the Maharajas also belong. The educated Marathas have grown less willing to see the Brahmans enjoying the highest monopolies and this self-assertion on the part of the Marathas has been resented by the Brahmans. The Maharaja of Kolhapur wished for Vedic ceremonies. The Brahmans refused on the ground that the Marathas were not Kshatriyas, and were entitled to Puranic rites only. Nettled by this refusal, the Royal Brahman priest was dismissed. The strife widening, the Maharaja issued a rule that henceforth one-half of the offices in the gift of the State were to be reserved for the backward classes. The breach has thus widened, and backed by the Maharaja the movement has gained strength.

While this cannot be called a religious movement among the Marathas, yet there are possibilities that may develop out of it of no small moment. The strife has been taken up by the Hindu Press. Their editors being Brahmans, they have sided with the Brahmans. On the other hand the few papers edited by the Marathas are very outspoken against Brahmanical influences. This revolt against the Brahman, and a rise of self-respect in the now backward classes, together with a feeling that they can branch out into independent interpretation of religious principles and rites, cannot but lead to religious changes, although it cannot now be spoken of as a religious movement.

Movements in Hinduism in South India.*

By the Rev. E. W. Thompson, M.A., W.M.S., Mysore.

Southern India, as compared with the North, is homogeneous; its population is overwhelmingly Hindu. Just as its natural scenery tends to the monotony of flatness without the bold diversity of deep valleys and snow-clad mountain ranges, so—speaking broadly—its peoples are uniform, belonging to the one great social system, of which Brahman ascendancy is both foundation and supporting pillar. Perhaps for a type of Hindu Society in which the Brahman is supreme, one could not do better than take some of the small States which lie at the extremity of the Indian peninsula, where, in a large measure secluded from modern and disintegrating influences, the ancient constitution of Hindu Society survives in its purest form.† We have no Musalmans, Sikhs, or Parsis in large numbers to supply the friction and stimulus of alien thought; such differences as do exist are mainly those which divide one sect of Brahmans from another. And this being so, it may seem strange that the Christian community in the South should be numerically stronger than in any other part of India. The explanation is too well-known to need stating. The great majority of those who have joined the Church of Christ constitute what we may describe as the out-buildings of Hinduism rather than its central structure—the outer courts of its temple rather than its sacred shrine. As such their loss to Hinduism is in itself not considerable; it does not profoundly affect the stability of the ancient fabric. But the continual progress of the Christian community in education, in the capacity for public service, and in moral stature is

* The missionary, who was first asked by the Committee to prepare a paper on this subject, was unable to undertake the duty. His substitute regrets that the shortness of time at his disposal permitted only a very limited reference to the missionaries of South India for information on the points dealt with in this paper, and to the literature, chiefly journalistic, which would have served to illustrate them. He desires to thank those missionaries who have replied to the Circular Letter issued by him. The information contained in their Notes is embodied in the Paper.

† This remark must be taken to apply only to the supremacy of the Brahman; for the population of South India being mainly Dravidian, the four-fold division of caste has never existed here in its entirety. The two inferior Aryan castes in particular are weakly represented, and that chiefly by courtesy or with the aid of fictitious genealogies.

giving to it a growing influence on the life of South India. This progress has been marked in the decade under review, and it was aptly described by Lord Curzon, when he spoke of it, as a powerful wedge that had been introduced into the civilisation of the South. It is to the Christian community that we must look for the force which must ultimately produce the greatest movements in Hinduism, and out of it the leaders of the people must come.

It is probably due to the uniformity of South India that those movements which are most in evidence in the North among Hindus educated in English have made little headway in the Madras Presidency. The Brahmo Samaj has small prayer-houses at Madras, Bangalore, and one or two other towns in which a handful gather for the weekly service; but for thirty years the movement has been practically at a standstill. Among the few who call themselves Brahmos, scarcely one is an *anushthani;* most of them put on all the Hindu caste marks, observe the usual ceremonies and are externally indistinguishable from the Hindus. The Arya Samaj has even less representation. A missionary may once in a while encounter an opponent in the bazaar, professing to belong to this sect; but that and the occasional lecture by a touring preacher from the North, is almost the only evidence we meet with of the existence of the Samaj. The Social Reformers, if anything, have lost ground and influence during the past ten years. Those that were in earnest about reform were always a small band, and during recent years even the stalwarts of the cause appear to have lost heart. Public lectures are not so frequent as formerly, articles in the newspapers are less out-spoken, and the *Indian Social Reformer* has been transferred from Madras to Bombay. An occasional widow re-marriage, promoted by the veteran Pandit Virasalingam Pantulu, is almost the only way in which the sincerity and the force of the movement is publicly manifested. In the matter of intercourse with men of other castes and races, and of foreign travel, it is probable that there is more freedom than there was ten years ago.* A missionary writes that after his wife and him-

* Mr. Francis, the officer in charge of the last Census in the Madras Presidency, notes that there are influences still tending to aggravate the evils of early marriage and enforced widowhood. These are the precepts and example of the Brahmans and the process still going on of caste sub-division. On the other hand he remarks :—

"It will probably be found, though the point is not one which admits of definite proof, that the influence of the Brahmans over the other castes is not what it was, and in any case Brahmans are themselves less addicted to child-marriage than they were even ten years ago. Their influence in favour of the practice is thus probably weaker than it used to be.

self had visited the home of a village Brahman, their host was compelled to perform a ceremony of expiation and purification; but while this may be still the attitude in the village, in the city there is a tendency to relax caste distinctions and to permit greater freedom in intercourse and greater latitude in the matter of eating and drinking. This is not necessarily a mark of more enlightened thought or kindlier feeling. It is sometimes mere wordliness or a yielding of Hinduism at the point where it is most hardpressed by modern conditions. Hinduism has always known how to accommodate itself to the inevitable.

Among Hindus educated in English such a habit of thought as is encouraged by Theosophy is much more in favour. The Theosophists have their head-quarters at the Adyar, and the annual course of lectures by Mrs. Besant and others draws crowded audiences. The fanciful and speculative doctrines of the Theosophists, the comfortable, but unproven, assurance that all religions are ultimately the same, are particularly attractive and soothing to those who prefer thought to action, and are willing to listen to any kind of teaching which does not require them to amend their ways or commit them to a difficult line of conduct. Of those branches which exist in provincial towns, it will not be unjust to say that they hibernate from one course of lectures to another. Theosophy, moreover,

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There are, moreover, several strong forces which militate actively against the custom. Chief of these are perhaps the rise in the standard of comfort, and the increased value put upon education by what may be called the middle classes of the Presidency. It must be obvious to the least thoughtful among them that to marry a boy to a child-wife must establish a family which is unlikely to maintain itself in comfort and must hamper the young husband in his education." *Census of India, 1901*, Vol. xv., p. 59.

Elsewhere on the general question of the position of the caste system he writes:—"It is the fashion to assume that these personal and intimate effects of the caste system are daily weakening under a Government which professes to make no distinctions of caste or creed, and the fact that a Brahman will travel in the same carriage with a Paraiyan is instanced as a sign of the way the old order changeth. But the real depth to which modern solvents of the system hav penetrated is probably often over-estimated. No doubt in towns and on journeys caste prejudices and rules have to be relaxed, but once back in his own village the traveller is as particular as ever. There is an old proverb which says '*Pattanam pâtham âchâram*'—'In towns a quarter of the ordinary caste observances suffice,' and in a railway carriage the fraction is perforce doubtless even smaller. But the departure from orthodoxy is only temporary." *Ibid*, p. 128.

as represented by Mrs. Besant, has become a particular form of Hinduism. It has, in recent years, merged itself in the Adwaita Philosophy, and is distinguished from that philosophy only by being less intelligent and consistent. This austere system has been clothed upon with a patch-work of occidental mysticisms, held together with the large loose stitch beloved of the Theosophist.

The most noteworthy and characteristic development of the decade has been the growth of that patriotic sentiment, which has been so exactly defined by a South Indian missionary in a recent book.* Ten more years of extended English education, ten more years of British government, ten more years of growing familiarity with the political life of the West have not passed in vain. They have impressed their mark deeper upon the imagination, the intellect, and the heart of India. The educated Hindu understands, at least in theory, what is meant by a nation. His reading instructs him in the forms of popular government; his newspaper brings to him daily the sound of the rivalry and the conflict of nations; and along with this knowledge has been born the desire that India may become a nation—not subject, but self-governing, not merely one among equals, but the spiritual Mistress of the World. For that—and nothing less—is the new hope and dream of Young India. The greatness of the *Bharata Khanda* lies not in military efficiency nor in industrial organisation: her claim to pre-eminence is not physical force nor mechanical ingenuity, but spiritual insight and knowledge. This is the new creed, as it is preached by many. The sympathetic observer will see in this movement much more than a salve for wounded pride; it is the natural result of public education and partnership in a democratic empire. It is the first expression of a national sentiment, which, we may hope, in God's Providence will be turned to good account. The love of the fatherland is larger and nobler than the love of self, and our trust is that one day patriotism in India will cease to be identified with the upholding of all things Indian, with the defence of enslaving superstitions and immoral customs.

As an exponent of this new patriotic sentiment in the period under review, we would choose the Bengali, Narendra Nath Dutt, better known as Swami Vivekananda. Though a Northerner, he made for a while a great stir in Madras. It is happily not our duty here to attempt to estimate either the work or the character of the man; for the story of his life is one in which insincerity and sincerity are strangely mingled. In his teaching there were elements of good, some of them borrowed from Christianity. This appears plainly

* See *The Higher Hinduism in Relation to Christianity*, by the Rev. T. E. Slater, pp. 14, 15.

enough in the Memorial which it is proposed to erect in Madras. It is suggested that this shall take the form of a Retreat for *Sannyasis* who shall not only find there leisure for the acquisition of Divine Knowledge, but shall also prepare themselves to become the agents of its diffusion "among the masses." This notion of a popular instruction in the science of the Vedas, however impracticable it may prove to be, bears a trace of the influence of Christ's love for the people. Among those who use no other language than their vernacular, the name of Swami Vivekananda was known only as of one who had visited the West, had defeated the most learned professors of Christianity in a great assembly, and had converted untold multitudes of Christians to Hinduism. Such is the legend that many a missionary has met with in out-of-the-way places. The English-speaking Hindus could not long give credence to a story of this kind. That which they remembered of Swami Vivekananda was his appeal to them to have confidence in themselves and to exalt their country. The philanthropic work of the Ramakrishna Mission has been left mainly to the Swami's Occidental disciples; his denunciation of caste and idolatry, his recommendation of flesh-eating, and his appeal for greater liberty in foreign travel have been ignored. But his declamations on the ancient glory of India and her essential greatness as the most spiritual country in the world have been taken to heart. If, therefore, those who wrote papers similar to this for the last Decennial Conference had to note as a sign of the times the rising spirit of nationalism, leading to a revival of Hinduism,* to-day one has to record that that spirit has now reached a higher level, and that the reaction against Christianity as a religion for Western aliens and in favour of Hinduism as the venerable religious system of this land and this people, is more pronounced and complete than it was ten years ago.

In looking over the papers prepared for former Conferences, I have been interested to observe how each decade seems to introduce some new element into the situation. The opposition to Christianity shifts its ground from generation to generation. Thirty years ago, perhaps, one had to deal with the productions of Free-thinkers, with scepticism in its grosser forms; then came the age of more philosophic doubt, of Spencer and Mill; ten years ago one marks the introduction of Theosophy, and now have we not to chronicle the advent of the Higher Criticism? Although we have not yet in South India any revival of popular idolatry, corresponding to the fervours of Gaurangism, it is true that a large number of educated men and patriotic

* See *Report of Decennial Conference, Bombay*, 1902. Paper by S. Satthianadhan, Esq., M.A., LL.D., p. 267.

students have turned with renewed zeal to the service of the gods of mythology. And those, who claim to possess a deeper insight into the nature of religion and the ways of mankind, do not seek to destroy popular cults. Under the guidance of that false principle of Toleration which is everywhere proclaimed, and relying upon what are—they suppose—the certain and final results of a critical investigation of the Bible, they extend to all scriptures an equal regard. The Puranas and the Gospels stand on the same plane. If Krishna is legendary, so also is Christ. Has not a modern Biblical Encyclopædia reduced the authentic sayings of Jesus to two or three? If Hindu mythology is not veracious history, at least it is useful fiction. One cannot employ the critical scalpel upon the body of Hindu legends without also exercising it on Biblical narratives.

Professor Rangacharya recently traced the irreverence of the rising generation to the critical spirit; and the critical spirit to the Christian missionary. But does not flippant irreverence belong to an earlier phase? The student of yesterday was inclined to mock at his ancestral gods, and to despise the ignorant who worshipped them. The newest attitude is to recognise them as a necessary adjunct of national religion, indispensable to the many, and inasmuch as they are the gods of India, better adapted to the needs of its people and more worshipful than any other. So that whereas yesterday the educated Hindu might have been inclined to throw away the Puranas and entrench himself in the Vedas and Upanishads, to-day he will tell you that all religious books are in one case; they are not literally true, but allegorically so, not relations of fact, but tales with a moral.

Thus the Hindu's acquaintance with the Critical Method for the present does not induce him to give up his own beliefs; it dissuades him from accepting those of Christianity. It seems to have taken from the Christian Scriptures just that element of historicity which was supposed to make them unique. Since every man must have his superstition, let him cherish that which is indigenous.

We have to beware of thrusting upon the Hindu views of the composition of the Bible and the methods of Divine inspiration which completer research and fuller knowledge may prove to be untenable. We need to declare to him the essential Gospel of Christ—of the Fatherhood and Sovereignty of God, of the sin of man, of the Atonement of Christ, of the promise of the Spirit. The core of personal religion is the realisation of reconciliation to God through Christ, and of communion with Him in the Spirit. The Bible is the book which makes the revelation of that salvation and sustains that experience as no other book in the world; and there is no apologetic

comparable to this, that it daily feeds the life that is hid with Christ in God. Ten years ago Mr. Slater appealed for a wise and candid treatment of the Bible and the Christian Faith in the presence of educated Hindus.* Let us remember that it is to them as great a pain to believe as it is for us to doubt, that we are predisposed to accept what they are predisposed to reject. How much of the miraculous in Biblical history is only credible to us because of its association with teaching, truer and holier than any we could conceive of unaided. The end of the Scriptures is to testify of Christ; let that be the end and aim of our teaching; for till Christ is found, the value of scripture is not known. Let us seek to set Him forth in His greatness and leave lesser matters to solve themselves. The Hindu belongs to an elder race; he is often world-weary and sceptical; we do him a wrong if we offer him for acceptance a Book, with all our cut and dry theories as to its authorship, instead of that Person who is revealed by the Book. Let him understand that the brightness of the Sun of Righteousness remains though Joshua's may never have stood still, and that Christ's claim upon him does not stand or fall with the Mosaic authorship of the Pentateuch.

It is natural in a paper on Movements in Hinduism that one should turn first to consider the attitude of those who have been educated in English. For they are the surface of the sea of Hindu Society; they are vexed most by the winds of divers doctrines; and in them we see the set of currents most clearly. But beneath them lie the depths—and how untroubled and unchanged are these! The English-speaking Hindu still forms a very small fraction of the whole, and the mass is largely unaffected. How often does a missionary discover in districts where Missions have been long established, an ignorance of Christ startling in its completeness. It is as though the Christian religion did not exist. Large accessions have taken place from among the out-castes and the low castes during the past ten years. Communities like the Shanars of Tinnevelly and the Malas of the Deccan and East Coast† are coming over to Christianity in large numbers. Some time ago there was a movement among the Tiyans of the West Coast for joining the Church *en masse*, but it was not encouraged

* See *Report of Decennial Conference, Bombay*, Vol. i., p. 285.

† The number of Christians in the Madras Presidency in 1901 was returned at 1,038,854, being an increase in ten years of 159,417. Towards this large increase the Kistna District was by far the largest contributor, showing a gain during the decade of 32,890. Other Districts which showed an increase of over 10,000 were Kurnool, South Arcot, Madura, Tinnevelly, and South Canara.

by the local missionaries. Wholesale conversion is not sufficiently genuine conversion. Among the more prosperous and educated non-Brahman sects, such as the Lingayats,* we find efforts being made to develop female education and to improve the status of the whole community. Here and there too among them are to be discovered small bands of men who are diligent students of the Christian Scriptures and who are endeavouring to reform their worship and their social customs. But I am not aware of any caste associations in South India similar to those which have been formed in the North to check abuses and to regulate the habits of the community according to more enlightened ideals.

Among the agencies at work we have to notice the development during the decade of the Y. M. C. A. in Southern India. The splendid Institution in Madras with its varied means for reaching young men now fills a position of great usefulness. We should like to see the Association occupy all the student centres of South India; for its methods are admirably adapted to the country and have been corrected by experience. We have still to wait for the Weekly Christian Review, somewhat on the lines of the *Spectator*, which shall take its place among the leading organs of public opinion in the south. Possibly, however, that is one of the new enterprises that the Literature Societies will embark upon in the new century.

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* The Lingayats repudiate Brahman supremacy and form a religious community with a caste hierarchy of its own. They are numerous in the Kanarese country and have contributed much to its literature. The following remarks are worthy of note as regards the Madras Presidency :—

"That the Brahmans should be more literate than the rest of the community is only to be expected. For generations the caste kept all knowledge in its own hands, wrote Shastras which declared that an educated Sudra should be avoided like the plague, and what is more, persuaded the Sudra to accept the restrictions which these Shastras put upon him. But though the Brahman, generally speaking, still maintains much the same attitude, the Sudra now sees things in a different light, and the former's pre-eminence in literacy is falling from him. The Brahmans of old condoned a certain degree of education in the military and trading castes, and it is not a revolutionary symptom that the Nayars, the Komatis, and the Chettis should be high up in the list. But close after these come the Native Christians who are mainly recruited from the lowest of the servile castes; the Kammalas and Kamsalas, artisans who were formerly assigned a quite inferior position in the community; the Tiyans and Shanars, who follow the despised calling of toddy-drawing; and the Vaniyans or oil-pressers, for whom Manu always reserved a supply of his most disdainful epithets."—*Census of India, 1901*, vol. xv., p. 78.

Thus we bring to a close this brief review of another period of missionary labour. Ten years is a small space in the life of a nation, and it would not have been surprising had no movements in Hinduism been discernible to us. We do not see as God sees. Sometimes, no doubt, the movement is the creation of our fancy and ardent hope; at other times we mistake the direction of movement. But however much we may err in vision, we have the faith, in the realm of spiritual things, of the Natural Philosopher who cried, "But still it moves," and whither but Godwards?

Religious Movements amongst Hindus in South India during the Decade.*

By The Rev. T. E. Slater, L.M.S., Bangalore.

In reflecting on another decade of Christian enterprise in this ancient land, the impression that stands out most vividly is that of an 'Awakened India.' At the commencement of the decade, a state of religious unsettlement, degrees greater than what it had been twenty years before, best described the higher Hindu thought; and it is still more intensified at the present time.

The religious indifference—the stolid apathy with which Hindus had for years regarded the steady advance of Christianity—had gradually given place to a strong and organised opposition. The old religion, compelled to wake up, was at length put upon its mettle; and animated by the hostile spirit of the earlier Theosophical movement, and armed with foreign weapons of propaganda, Hindu Tract Societies and rival Hindu Schools did their best to counteract the growing influence of Christian teaching. In the place of Bradlaugh's and Ingersoll's tracts, in which young men used to pride and prime themselves, when they came to our Christian meetings, we began to see pamphlets and journals devoted to the defence and diffusion of the Hindu faith. And as the Theosophical glamour, which had blinded so many eyes, quietly faded away, the more thoughtful minds, becoming dissatisfied with the fabulous and repulsive side of the orthodox system, and eager for comparison, were induced to give the Christian advocate a more respectful and candid hearing.

At the same time the spirit and culture of the West were exercising every year a more powerful spell upon educated Hindu thought. A new ideal was slowly shaping itself, which sought to blend the knowledge and ideas of the West with those of the East, and to unite in a rational and harmonious whole the conflicting doctrines of Western science and Indian religion.

* As indicated in the footnote on p. 292 Mr. Slater, at first, felt himself unable, being on furlough and unwell, to comply with the Committee's request to write this Review, and Mr. Thompson kindly consented to be his substitute. Later Mr. Slater, finding his difficulties diminish, and fearing lest his refusal should result in the Review being left unwritten, most kindly sent the following paper for the Committee to use or not as circumstances might suggest. All will welcome its inclusion.—Ed.

It has been a time of great ferment of thought and unsettlement of belief. India has been stirred as she never was before. For good or for evil, many of the things that are old are passing away; much that is new to Indian feeling and life is pressing itself forward. Instead of the studied silence of the past, there is a constant discussion of religious themes, and a reaching out after something higher and more reasonable.

A characteristic creed, revealing alike the conservatism and the despair of Hindu religious thought was presented at the beginning of the decade in a new Hindu Monthly Review published in Calcutta; the object of which was "not to preach the pre-eminence of Hinduism, but to supply to those who are Hindus by birth and instinct the lost basis of their religious faith." The attempted scientific defence of the position was significant.

"To the Hindu there is no false religion, but every form of worship earnestly believed in is absolutely true for the believer, and yields just the results needed for his higher evolution. What is more, Hindus believe that the religion and religious associations in which a man is born and bred, are a much better means for the improvement of his mind and soul than a new one, being in the direct line of his natural evolution."

And the leading Hindu organ of the South, *The Hindu*, commenting on the papers written for the Decennial Conference of 1892, on "Work among the Educated Classes," had the following remarks which were typical of the views that are current at the present time:

"The life and example of a noble character such as that of Jesus Christ cannot fail to appeal to the best instincts of enlightened people; but the day may never come when the educated Indian can be persuaded into regarding the great Galilean as a divine being......Modern culture is in its essence opposed to all dogmatism, and the spirit of the age seems to be opposed to religious conversions in large numbers, especially when conversion involves sacrifices of the dearest affections of home and kindred. If Hinduism is undergoing change, so is Christianity. Belief in one God, purity in thought and action, and charity in social relations, are after all the base and bottom of all religions, and are becoming the only religion of ever expanding cultured communities. At this point all religions meet; here they are all one."

This compromising position, taken both by Hindus and Muhammadans, and shared by Theosophists and certain liberal thinkers of the West—that the great religions of the world, Brahmanism, Buddhism, Muhammadanism, and Christianity, are to be regarded as forming one family, all based on the same essential principle—has become a very popular one in recent years, and is one of the cardinal doctrines of that Reformed or Neo-Hinduism which has been the characteristic religious feature of the last decade.

In reflecting, however, on the religious movements in general that have taken place in India, one is struck with two strangely contrary tendencies now current in the country, and which have increased in force during the decade. While we have on the one hand a higher ethical and social ideal, growing out of an enlightened and more monotheistic conception of God, there is on the other hand a generation of young men coming up, who have—as admitted by one of their own number—"No land-mark on earth, and no loadstar in heaven"; who, owing to a purely secular and scientific system of education, are tending to agnosticism and irreligion, and to materialistic and selfish views of life. The one is the ally, the other the worst enemy of Christianity, and even a menace to the stability of British power. For when the ties of ancient custom and tradition and of religious restraint are abruptly severed, and there is a revolt against the principles of reverence and discipline and contentment, the situation is charged with social and political peril, which only the Christian Church, with its supply of moral and spiritual forces, can counteract.

These two opposing tendencies were clearly discerned even in a short visit to India, in 1899, by such an observant mind as that of Professor Ladd, of Yale University, who, in referring to the "loftier ideas of God and loftier ideals of living," said that they were "the priceless, but often indirect result of the influence of Christian Missions"; and that "men who are sincerely labouring to promote these truths, and are governing their lives in accordance with them, should be considered and treated—in view of the common enemy, irreligion—as co-adjutors of the Christian cause—whether they continue to call themselves Hindus or Parsees, or members of the Brahma Samaj."

India is passing through a period of transition and of growing 'illumination'; and though, on the one hand, the outlook may be grave, we must remember that history repeats itself, and that even negative and destructive processes have prepared the way for better things. A firm faith, moreover, in the instinctive religiousness of the Hindu nature, as well as in the unfailing power of the Gospel of Christ, may well persuade us that a reaction in favour of positive religious belief among the student classes must assuredly come; and that they will heed the warning of some of their own most respected and influential leaders, such as the late Mr. Justice Ranade, of Bombay, who told them that "no nation has risen or will rise in the scale of civilisation, without the awakening of the religious sense"; that "if a man abandons religion, he becomes brutish"; and that "the present advancement of the European nations has been the result of their firm faith of eighteen centuries in Christianity."

Turning now to the other and more hopeful movement—a distinctly national one, and created and controlled to a large extent by the influence of Christianity—the past decade may be not inaptly described as the Renaissance period of the Hindus. Just as the scholars of Europe appealed to the reason and the imagination by eulogising the speculations and poetry of the ancient world, so the Hindus of to-day turn to their long-forgotten literature, and seek to meet the needs of Society by a renovated Hinduism. A Spirit of Revival is working throughout the country; and it has been a surprise to many how these old religions of the East are showing a strange vitality and unexpected power of resistance. It is one of the wavelets of the great roll of civilisation coming from the West; and a part of the tide of revived Buddhism that has swept over Ceylon. Just as there are two forms of Buddhism, so there are two of Hinduism; the one holding to the traditions of the past, the other living in the present, and shaped by outside influences. In the same way there is a new Islam, a rationalistic movement among the younger Muhammadans to whom the orthodox positions are becoming untenable—unsuited to the times in which we live—and who are seeking something that will better satisfy their spiritual and rational nature. And as the awakened restlessness of Europe was followed by the Reformation, so will it be in India. The old creeds and priestcraft have had their day, and are bound to give place to a freer and saner life.

Just now it is the religious philosophy of the Vedanta—the hidden doctrine of the Vedas, the flower of ancient Hindu thought—as contained in the Upanishads and the Bhagavad-Gita, which is the idol of the country. The Hindu Revivalist aims at recovering the lost spiritual standpoint of his nation; and men who can expound the *Shastras*, and exemplify Hindu ideals of life, are gaining in popular esteem. Not a few even of those who have received a high English education, and hold influential posts in Government employ, devote their leisure hours to a close study of the thoughts of their ancient sages; while some profess to follow the severe ascetic practices of the Yoga Philosophy. For the plea is urged that the ultimate and essential teachings of the Vedanta are 'all-comprehensive and inimitable in their architectonic synthesis,' and in complete accordance with the most advanced scientific thought of modern times. The study of the more difficult doctrines of Christianity, we are told can be best understood only in its light. Authorities in the West, such as the late Professor Max Muller, and Professor Deussen, of the University of Kiel, or cited in evidence that the Vedanta, "while being the most sublime philosophy, is also the most satisfying religion," and that "in its unfalsified form, it is the strongest support of pure

morality, and the greatest consolation in the sufferings of life and death."

It is noteworthy, however, that the most important interpretations of this ancient wisdom of the East are now carried on through the medium of the English language ; and very significant, how largely Christian writings and the Bible are drawn upon in the expositions of the Vedanta, which are, indeed, more or less coloured by Christian thought. About the middle of the decade, two high-class journals—*The Brahmavadin* and *the Prabuddha Bharata* or *Awakened India*—conducted by the Hindu graduates of the Madras University, and inspired by the late Swami Vivekananda, of Chicago fame, were started in that city for the study of the truths of the Vedanta, and "for steadily holding aloft the sublime and universal ideal of Hinduism." The first has worthily held its own to the present time, and been the chief medium in the South for the exposition, through English, of India's sacred thought.

Several causes have contributed to this so-called Aryan Revival of Vedic Hinduism. And first and foremost we note the *national spirit* that has been stirring in recent years among the educated classes, through contact with the political histories of the West. National aspirations and a new consciousness of strength have manifested themselves, on the political side, in the Congress movement ; and this has its counterpart in the revivalism of Indian religion and philosophy. This national sentiment that has been growing stronger year by year, is at the bottom of the revival movement, and has given it its phenomenal success. Every movement in India that would secure such success must ally itself with this sentiment of nationality ; hence the greater popularity of the Arya Samaj movement which is based on Indian lines, than of the Brahma Samaj, which owes its origin, mainly, to Christianity. And underneath all the present restlessness and ill-feeling towards Christianity is an intensely patriotic desire to preserve the integrity of *Bharata Khanda*,—'the ancient land of spirituality.' As in Japan formerly, so in India now, Christians are disliked, not because of their beliefs, but because the term appears to be synonymous with what is opposed to the honour and independence of the nation.

Though a new religious spirit is without doubt abroad, working under the old forms of Hinduism, whose ethics are gradually being penetrated, and changed by the moral ideals of the West, yet it must be allowed that the Revival movement itself is due more to intellectual and national pride than to deep spirituality ; and is not so much the result of an honest conviction of the soundness of either the dogmas or the institutions of

Hinduism, as a patriotic attempt to harmonise its higher ideals with those of Christianity, which are seen to be everywhere advancing in the world. And the misfortune is that this spurious spirit of patriotism now so rife, unhappily blinds the best minds to any fair study of the religious problem, by overriding the convictions and claims of truth. To so many, religious truths appear to be little more than the material on which to exercise the ingenuity of controversy and speculation. There is enough and to spare of criticism and discussion; but serious thought and earnest inquiry are very rare.

Another cause contributing to the Revival has been the increasing devotion given in recent years to Comparative Religion; and the attention paid to, and the eulogies passed on, the religions of the East by *Savants* of the West, notably by such Sanskrit scholars as those already mentioned—Professors Max Muller and Deussen: also the revived interest taken, in India itself, in oriental learning and Sanskrit studies.

Then the presence and orations in India of two commanding personalities—Mrs. Annie Besant, the famous London convert from Materialism to Theosophy, and Swami Vivekananda—have evoked a patriotic enthusiasm for Hinduism that has been phenomenal. Mrs. Besant visited South India for the first time in December, 1893, and lectured in many places to crowded audiences. At Bangalore there were over 2,000 persons present; and several Hindu ladies were accommodated behind a screen. While disparaging Western civilisation and religion, she discoursed with great eloquence on the Hindu faith, which she declared to be the best and most ancient in the world, and the Hindus the greatest and wisest nation; and at the close of her last appearance, the Dewan of Mysore, in thanking her, said 'the Hindus recognised her as an incarnation of their Saraswati—the Indian goddess of learning—and as sent for the spiritual regeneration of their country.' From the South, she went to the North; and the cry of the Hindu revivalists for a return to the ancient paths and the ancient faith, so ably echoed by her, rendered her tour through India one continued ovation.

Through her untiring exertions, seconded by those of Col. Olcott, the waning influence of Theosophy was revived in the country;* and in 1900, under her auspices, the Hindu College was established at Benares, which was to be 'the most valuable of all agencies for helping on the redemption of India.' In the same year a great

* In 1897, an astounding article appeared in the Madras *Theosophist*, entitled, 'Christ, an Imitation of Krishna,' which stated that "no amount of scholarship can save Christ from the charge of being a borrower from Indian literature," &c.

Conference was held at Delhi for the revival of Hinduism, when its President, the Maharaja of Darbhanga, walked bare-footed in a large procession, carrying a copy of the sacred Vedas, and attended by nearly a lakh of people.

The crusade of Swami Vivekananda in America, and his eloquent exposition of philosophic Hinduism at the Parliament of Religions at Chicago, in 1893, and elsewhere, had the effect of stimulating patriotic thought and pride, and made him, on his return to India, another idol of the educated classes. For the first time in its history 'Hinduism had found a Missionary to other lands.' Since then, and until his lamented death in 1902, he has been the chief and powerful exponent of the Vedanta philosophy.

Among the healthier and abiding influences for good, throughout the decade, we cannot overlook the Parliament of Religions. Nobly organised and presided over by the late esteemed Dr. John Henry Barrows, ample testimony has been borne in India to the good it did in leading the representatives of different faiths to understand one another better; thus cultivated the spirit of brotherhood, toleration and sympathy, in religious matters. At the same time it has been generally agreed that the Christian faith held a pre-eminent position in the Parliament: and the expectation of its promoters that eventually it would lead to the diffusion of Christian truth in the world, has been already fulfilled in India. One of its first practical results was the establishment of the Barrows Lectureship for the chief cities of India; and such leading Christian teachers of the West as Dr. Barrows, Principal Fairbairn, of Oxford, and, at the present time, Dr. Cuthbert Hall, of New York, have presented, in a liberal and conciliatory way, "the great truths of Christianity, its harmonies with the truths of other religions, and its rightful claims, to the scholarly and thoughtful people of India."

Powerful influences and definite teaching such as this cannot but tell in the country; though it was not to be expected that the deliverances would pass unchallenged by the champions of Hinduism. The first outspoken manifesto of Dr. Barrows called forth, in 1897, a series of critical articles, by no means unworthy of notice, in the Madras *Hindu*, which were afterwards published in an octavo pamphlet of 52 pages, entitled "The Claims of Christianity: a Criticism." One of its chief features was the citation of Western authorities, many of whom supplied some of the keenest weapons of attack. Strauss, Renan, Heine, Huxley, Matthew Arnold, John Morley, Leslie Stephen, W. S. Lilly, Cotter Morison, Ingersoll, Grant Allen, Draper, and Samuel Laing, are all brought into the witness-box; while Cardinal Newman, the Bishop of Derry, C. H. Spurgeon

Tolstoi, J. B. Crozier, T. H. Green, G. H. Lewes, Drs. Pusey and Magee, Professors Flint and Fairbairn, together with the *Quarterly Review*, the *Fortnightly*, the London *Spectator*, and the Church Congress, are also pressed into the service for one purpose or another.

This self-assurance of Hinduism—that there is nothing in Christianity which an enquiring Hindu mind cannot find in his own faith —this free criticism of both traditional and nominal Christianity, have been a marked characteristic of the movement of the last decade. The evangelisation of the Hindus as a nation is, in their own opinion, "as far off as the millennium: there is room enough in the world for both Christianity and Hinduism."

The Native Press is entirely in the hands of the educated classes; and during the present period of transition it would seem as if the main instruments of Western enlightenment in India—education and the printing-press—were telling almost as much in favour of reaction as of progress. To cite an extreme position quite lately taken up, a Madras Magazine called *The Arya*, a new champion of Hinduism, was started in 1901, which has elected to give up the defensive and to attack Christianity on its own ground; the Editor beginning by assailing the central fact of the New Testament—the Resurrection of Christ. The sceptical arguments used are not original, nor are they borrowed as they were some years ago from Ingersoll and Bradlaugh, but are inspired by the higher criticism of the *Encyclopædia Britannica*. This is very suggestive; and shows the range of reading of the educated, and the uses made of it. And it must be evident to any one who grasps the situation that men who thus think and write in English can best be reached *through literature*; and that this important sphere of usefulness should receive the careful attention of the Christian Church. There is need also of a godly succession of Indian Christian scholars, who, being familiar with the system and sentiments of their countrymen, may effectively present to them the Eastern apologetic of Christianity.

For though the reactionary spirit that is abroad is more averse to change than it was twenty years ago, and now finds occult significance in ancient practices, esoteric meanings to account for outward forms, and exalted truths concealed under a mass of allegory in old legends, there is happily another side. There are healthy currents of intellectual and religious thought, flowing from the great Christian stream, and running truly and deeply through certain sections of the Hindu nation. For the fatal weakness of Vedantism and of all spiritualistic philosophy, which starts from an impersonal and self-evolving principle, is that there is no clearly defined moral law, and no Sermon on the Mount, and no gracious and Redeeming Per-

sonality, to purge and quicken the conscience, and guide and inspire the lives and practices of the people. But this inherent and unique power in Christianity is now being discovered by many. It is admitted that, in spite of all the defects of Christian nations, there is among them a force making for righteousness, which is lacking in India. The Bible is found a help in daily life; and through trust in Christ power is consciously received to withstand temptation.

Among the indirect ways in which Christian principles and sentiments have been working for good are the Hindu Social Reform Associations and Conferences that have been started during the decade, composed of not a few earnest men, who are the hope of their country, and seek to redress the shameful evils that afflict society. At times in Christian Halls, child-marriage and oppressed widowhood, the ignorance of women, caste exclusiveness, priestcraft, temple abuses, and dancing-girls, have met with a censure from Hindus themselves far severer than Missionaries would care to pass in public meetings. Memorials to those in authority have been adopted, giving expression to the growing sense against nautch performances; and it was a noteworthy fact that throughout the tour of the Viceroy in South India at the end of 1900, he was nowhere greeted by the dancing girl, who used to be everywhere, on railway platforms, in processions, and at durbars—'a relic of the barbaric age.' That this new-found indignation against wrong-doing is a reflection of the Christian virtues, is evident from the fact that already the cry of alarm is raised that the reformers are introducing 'Christianity in disguise.' And the movement may, indeed, be claimed as a striking instance of 'applied Christianity,' quietly and unconsciously carried out by those who, though inspired by its spirit, are still far from being professing Christians.

For, strange as it may seem, this progressive spirit seeks fulfilment in two different directions: and in this the inherent weakness of Hinduism is shown. While it looks to the *West* for its social and political ideals, it confessedly looks to a revival of the most ancient *national* ideals in regard to religion. Hindu ecclesiastics have never concerned themselves with social wrongs and philanthropic schemes; and this severance of religion from sociology; this failure of Hinduism as a reforming agency, an instrument of progress, robs it of half its strength: and there is no aspect of Christianity likely to be more impressive in India than that it is an applied and sacred science for the uplifting of the oppressed and outcaste.

For many years the Brahma Samaj was the only organised movement within tha pale of Hinduism that stood for social reform. During the past decade it cannot be said to have been an aggressive

force, at least in the South. Having led the way, its spirit and efforts would seem to have been absorbed, to a large extent, by the advanced party within Hinduism proper; while all that is best and vital in theological Brahmoism, so ably and earnestly represented, since the death of Keshab Chandra Sen, by Protab Chandra Mozamdar, bids fair to be gradually absorbed by liberal Christianity. Mr. Mozamdar visited South India in 1896, and delivered several striking addresses; and in course of conversation with a Christian friend, asked 'what could be done to bring his countrymen to feel Christ to be the same reality to them that He was to him; and so prepare the way for an Indian Church based on pure Christianity; a Church in keeping with the example of Christ; a revival, not of Hinduism, but of the religion to the New Testament.'

India is surely moving—and moving in the right direction—and Christian workers may well be thankful, and patient, and hopeful. During the decade, there was a notable sight one evening in a city in the South. An intelligent young Brahman lectured with great enthusiasm and with many discreet references to Christian books, on "The Incomparable Christ," while an orthodox Hindu presided; and on another occasion, a Muhammadan Missionary from the North gave an earnest address on "Morality," from a Christian standpoint, in a Christian building, to a Hindu audience, with the Principal of a Government College in the chair.

On the shelves of a well-known Oriental Library in Bangalore, which contains the volumes of the "Sacred Books of the East," and a number of abstruse Oriental works, are to be seen, side by side, the Bhagavad-Gita and the Annotated Paragraph Bible, (presented by the Treasurer of the London Religious Tract Society,) the Laws of Manu and the "Imitation of Christ," the Sanskrit drama of Sakuntala and C. H. Spurgeon's Sermons, the Hindu Epic, the Ramayana, and Gladstone's volumes on Bishop Butler.

A devout Brahman 'derives great help' from the daily reading of Bishop Taylor's "Holy Living and Dying"; another takes Dr. James Martineau as his model; while yet another possesses all the writings of Henry Drummond, which he says are his 'favourite books.' Several copies of Mr. Sheldon's tract "In His Steps," have been eagerly bought and circulated among friends; one purchaser remarking 'If that is Christianity, Christians may well be proud of it.' A fine old Hindu has made Godwin's Commentary on the Epistle to the Romans his special study; while later on the Galatians was the last book another read. Baxter's, "Reformed Pastor," it was said, if translated into the Indian languages, 'would kill Brahmanism.'

There is a growing inclination to place Hindu and Christian thought side by side; showing the hold that the higher Hinduism has on the educated mind, and the extent to which Christian ideas have already penetrated it. An article appeared in the Madras *Christian College Magazine*, in 1900, by one of its Indian professors, who took as his guide St. John i. 9, "the light that lighteth every man," and who sought to show the way in which Christian thought might meet and satisfy the central conception of Hinduism—that of the Godhead as an 'All-pervading Spirit.' Another remarkable article was contributed, in 1901, by a Hindu Professor to the *Madras Review*, entitled "The Mission of Jesus in the light of the Vedanta," which attempted to find a place for Christ and His teachings in the religious doctrines of Hinduism.

All this clearly shows that the Bible is being carefully studied by many in India; and that though it is still the case that, while opinions are tolerated, actions are persecuted, while a Hindu may declare himself a believer in Christ, yet if he attempt to unite himself by baptism to the Christian Church, he is made to suffer all that law and public opinion can inflict; it is equally true that in the place of the uncompromising hostility of a few years ago, the unique figure of Christ is exercising, almost unconsciously, a supreme attraction over many, who have yet no intention of severing family ties or withdrawing from the pale of Hinduism.

Christianity is in the air. The higher classes have to some extent at least acccepted its spirit and are assimilating its ideas. As the Bishop of Lahore said not long ago, 'there has been a gradual conversion of the *attitude* of the people towards Christianity.' And there can be little doubt that when the men of the distant future stand before the grave of a dead Hinduism, the living Hindu humanity, still instinct with the religious spirit, will respond to the voice of Christ as it penetrates the sepulchre and calls the nation to a new found life.

The Arya Samaj.

By the Rev. H. D. Griswold, D.D., A.P.M., Lahore.

The formula of admission into the Buddhistic Church, as it were the *Kalima* of Buddhism, runs thus: "I take refuge in *Buddha*; I take refuge in the *Law*; I take refuge in the *Society*." The founder, the doctrine, the society,—under these three heads will be sketched the history of the organization, founded by Swami Dayanand Sarasvati and known as the Arya Samaj.

1. THE FOUNDER.

The key to the nature of any instituted religion is found in the life of its founder. One must know Muhammad in order to know Islam. Even so one must know Swami Dayanand Sarasvati, in order to know the Arya Samaj.

Literature on the life of Swami Dayanand:—

1. *The Autobiography of Dayanand Sarasvati Swami*, translated from the original Hindi and published in the *Theosophist*, October and December, 1879, and November, 1880, and also in 'The Regenerator of Aryavarta,' November 12, 19, 26 and December 3, 1883. This autobiography was apparently never completed. It covers only the first thirty-two years of the life of Swami Dayanand (1824-1856), whereas he died in 1883. And even what we have of it has never been published in the original Hindi. It is strange that the autobiography, which is virtually the only source for the early life of the Swami, has never been given to the world in the author's *ipsissima verba*.

2. *Dayanand Sarasvati* (1883) by Professor Max Muller, in Vol. II., Biographical Essays, pp. 167-182. Re-issue 1898. This Essay is based on the Autobiography as published in the *Theosophist* together with newspaper reports.

3. *Maharshi Swami Dayanand Sarasvati Ji Maharaj ka Jivan Charitra* [1897], by Pundit Lekh Ram and Lala Atma Ram. In Urdu, pp. 946. The standard history of the Swami.

4. *Swami Dayanand Sarasvati aur un ka Kam*, by Lala Lajpat Rai [1899]. In Hindi, pp. 475.

5. *Maharshi Swami Dayanand Sarasvati aur un ki Talim* [1900], by Radha Kishen Mehta. In Urdu, pp. 424.

6. *Dayananda Sarasvati, Founder of the Arya Samaj*, by Bawa Arjan Singh, late editor of the *Arya Patrika* [1901]. In English, pp. 84.

It is evident from the above that the last decade has been fruitful in Lives of the founder of the Arya Samaj, no less than four having been written between ten and twenty years after his death, and one of them a very voluminous work.

Swami Dayanand Sarasvati was born in A.D. 1824 in a town belonging to the Rajah of Morvi in the province of Kathiawar, and he died at Ajmere in 1883 at the age of 59. His father was a well-to-do man, by descent a Brahman, and in religion a stern and uncompromising worshipper of Shiva. During his whole life Swami Dayanand refused to make known his name and birth-place, lest his relatives should identify him and put obstacles in the way of his mission. On the testimony, however, of a wandering sannyasi the biographers of the Swami conclude that his original name was *Mul Shankar*, son of Amba Shankar. The life of Mul Shankar, *alias* Swami Dayanand Sarasvati, falls into three nearly equal divisions, namely his life at home [1824—1845], his wanderings and studies [1845—1863], and his public ministry [1863—1883]. Each period consists in round numbers of about twenty years.

There are three moments of special interest in the home-life of Swami Dayanand. First, his *initiation* at the age of fourteen in the temple of Shiva on the night of *Shivaratri*; at which time, when all had fallen asleep except himself, he saw mice crawl over the image of Shiva. He awoke his father and expressed his doubts, concluding with the words: "I feel it impossible to reconcile the idea of an omnipotent, living God with this idol, which allows the mice to run over his body and thus suffers his image to be polluted without the slightest protest" (Autobiography). This was the end of his belief in idolatry. Secondly, the experience of his first great sorrow at the age of eighteen owing to the death of his sister. He stood as one petrified. He was convinced of the instability of human life. He resolved to seek salvation (*mukti*). As he tells us: "It was there and then that I came to the determination that I *would* find it, cost whatever it might, and thus save myself from the untold miseries of the dying moments of an unbeliever" (Autobiography). His biographers delight in drawing a parallel between their master and Gautama Buddha, since the spectacle of death had the same effect upon both. Thirdly, his flight from home at the age of twenty-one, in order to escape from the marriage which his parents had arranged for him as a cure for his morbid state of mind. He mentions the "insurmountable aversion" which he had for marriage. But his parents would not brook any opposition to their plans. So he ran away from home and in this way sought to "place an eternal barrier between himself and marriage." The history of the first twenty-one years of

Swami Dayanand is thus summed up, (1) in the negative determination to eschew idolatry, (2) in the positive determination to seek *mukti*, and (3) in the further resolve to allow no such entanglement as marriage to interfere with this supreme purpose.

The second period in the life of Swami Dayanand Sarasvati, namely that of his wanderings and studies, covers about eighteen years (A.D. 1845—1863 *circa*). During this time he played the part of a typical Hindu ascetic, wandering from place to place and learning from a great variety of teachers. Sayle, Baroda, Chanoda Kanyali, Chhinour, Ahmedabad, Mt. Abu, Hardwar, Tiri, Srinagar and Mutra are all mentioned as places visited by the Swami during this period. His religious development may be indicated by a brief reference to the influences under which he successively passed. As already pointed out, he was under Shaivite influences during his life at home, but even at the age of fourteen he had begun to protest against some of the Shaivite practices such as idolatry. During the first part of the period of wandering he studied under several Vedantist teachers, namely, Lala Bhagat of Sayle, who initiated him into the *Brahmacharya* order and gave him a new name *Shuddha Chaitanya*; Brahmananda of Baroda, from whom he learned the lesson of the identity of the individual soul and the Supreme Soul; Paramananda Paramahansa of Chanoda Kanyali, who taught him the *Vedanta Sara* and *Vedanta Paribhasha*; and Paramananda Sarasvati, a Sannyasi from the Dekhan, who initiated the youthful ascetic into the fourth order of Sannyasis and gave him the name by which he has always been known, namely *Dayananda Sarasvati*.

The next religious influence under which Mul Shankar, *alias* Shuddha Chaitanya, *alias* Dayananda Sarasvati, passed was that of the Yoga Philosophy. Among his teachers may be mentioned Yogananda of Vyasashrama, who taught him the science of Yoga; Jwalananda Puri and Shivananda Giri, who imparted to him "the final secrets and modes of attaining *Yogavidya*"; and other unnamed Yogis on Mount Abu, who taught him "other systems and modes of Yoga." Up to this time Swami Dayanand had passed about eight years (A.D. 1845-1854) in his wandering studies, and was now about thirty years old. Wherever he heard of a Sannyasi famous for learning or unusual powers, he sought him out. He wandered from one ascetic teacher to another, much as the Western student goes from one university to another.

But the crowning religious influence on the life of Dayanand was exerted by the blind Vedic scholar, Swami Virajananda of Mutra, an enemy of modern Sanskrit literature, who, as a condition of teaching Dayanand, demanded that he throw away all his modern Sanskrit

books. So, the condition being fulfilled, the blind Swami taught Dayanand the Vedas and at the end of his period of tuition charged him as follows: "I want thee to go forth into the world and spread enlightenment among mankind." Thus ends the second period in the life of Swami Dayanand Sarasvati (1845-1863).

His religious development may be briefly summed up. It was from Puranic Hinduism through Philosophical Hinduism to Vedic Hinduism. He was trained up at home in the Shaivite form of Puranic Hinduism. From this he shifted to the Vedanta point of view, which he however soon deserted for the Sankhya-Yoga, which ever afterwards remained his philosophical standpoint. The Sankhya-Yoga point of view was finally supplemented, but not displaced, by the Vedic doctrine taught by Swami Virajananda.

The third period in the life of Swami Dayanand Sarasvati covers his public ministry of about twenty years, *i.e.*, from his 39th year to his 59th (1863—1883). From this time on the history of Swami Dayanand is a history of preaching tours throughout the cities of India, of public discussions with pandits, maulvis and missionaries, and of literary work. His first preaching tour covered four years (1863—1867), during which time he visited Agra, Gwalior, Jeypore, Pushkar, Ajmere and Hardwar. This was followed by a period of retirement into the jungles of the Ganges "for further contemplation and perfection of character" (*Dayananda Sarasvati*, by Arjan Singh, p. 23), from which he emerged only after two and a half years. Happily we have a pen-picture of Swami Dayanand during this time of partial 'retreat,' showing us just how he appeared to an eye-witness at the *Karkora mela* on the banks of the Ganges, October 29, 1868.

"In the afternoon I visited a fakeer down on the sand, by the water's edge, of whose learning and sanctity I had heard in the crowds of the bazaar. I found him sitting in a little straw booth; and a splendid-looking fellow he was, with his herculean frame and massive limbs, fine oval cranium, and really benevolent face. He was sitting almost entirely naked, and entered, at once, into pleasant conversation. I found him to belong to a class of mendicants, who profess to have entirely abandoned the world, and are living in complete contemplation of the Deity. The conversation revealed in him a fine mind, and well versed in the ancient lore of the Hindus. He talked only Sanskrit, and our conversation was conducted through an interpreter." (*Missionary Life among the Villages in India*, by Rev. T. J. Scott, D.D., p. 162. New York, 1876).

After Swami Dayanand emerged from his 'retreat,' he held public discussions at Cawnpore (July 31, 1869), Benares (November 16, 1869), Calcutta (December, 1872), and Bombay (October 26, 1874). The usual subject of debate was the custom of 'Idolatry', especially

as to whether it is sanctioned by the Vedas or not. Against this practice Pandit Dayanand thundered with all the force of his strong will, impressive personality and unusual eloquence, and according to his biographers uniformly carried the day.

It was at Bombay on the 10th of April, 1875, that Swami Dayanand founded the Arya Samaj. Soon after this he visited Poona, the most southern point covered by his tours, where he for the first time delivered a lecture (August 4, 1875) on his own life, which was published in Mahratti. In 1877 he debated various questions at Chandapur with Dr. T. J. Scott of Bareilly and Maulvi Muhammad Kasim, and also visited Delhi at the time of the grand Darbar, where he met certain Panjabi gentlemen mostly members of the Brahmo Samaj, who invited him to visit their province. This was the occasion of his first visit (1877—1878) to the Panjab, the scene of the future triumphs of his Samaj. For as one of his biographers tells us: "The Panjab is the best off as far as the popularity of the Vedic religion is concerned. There is not a town worth the name where an Arya Samaj does not exist. It is in the Panjab that the Samaj movement can be seen in its real grandeur." (*Dayananda Sarasvati*, by Arjan Singh, p. 37). From 1878 to 1881 there was the curious episode of a partnership between the Arya Samaj and the Theosophical Society. To an outsider it looks as if both sides had entered this compact from motives of policy—the leaders of the Theosophical Society, in order to make use of the Arya Samaj in exploiting their doctrines in India; and Swami Dayanand Sarasvati, n order, through his connection with the Theosophical Society, to carry on a Vedic Propaganda in the West. Both parties were disappointed, for a split soon took place on the questions of the personality of God."*

Swami Dayanand came in contact with many different leaders of religious thought in India, for example, Dabendra Nath Tagore and Keshab Chandra Sen of the Brahmo Samaj, Madame Blavatsky and Col. Olcott of the Theosophical Society, Bholanath Sarabhai of the Prarthana Samaj, Sir Saiyid Ahmad of reformed Islam, and Dr. T. J. Scott of Bareilly and Rev. J. Gray of Ajmere representing Christianity. There is evidence that Swami Dayanand made overtures to the leaders of both the Prarthana Samaj † and the Brahma Samaj

* For the history of this strange union, see, as representing the Arya point of view, the various biographies of Swami Dayanand; and for the point of view of the Theosophical Society, Col. Olcott's chapter on Swami Dayanand in "*Old Diary Leaves*", and also a pamphlet by the same author, entitled *Swami Dayanand's Charges*.

† See *The Life of Bholanath Sarabhai*, pp. 7-8, by Krishnarao Bholanath.

(see *Pandit Dayanand Unveiled*, p. 8) with a view to organic union, the amalgamated body to be called, "The Arya Samaj." But no union with any other organization was even temporally effected except with the Theosophical Society. It is true that after coming to the Panjab the Swami worked for a time in friendly co-operation with the Lahore Brahmo Samaj, but differences of opinion on Transmigration and other themes stood in the way of more complete union.

From 1882 to 1883 the Swami made a tour in Rajputana, visiting Udeypur, Shahpura and Jodhpur, and becoming the friend and counsellor of princes. According to his biographers he acted the part of a modern John the Baptist in rebuking the Maharaja of Jodhpur for being under the influence of a courtesan. A few days after the Swami fell ill. Some think that a slow poison had been given him in his food. But of this there is no clear proof. At any rate the illness was fatal. He died at Ajmere on 30th October, 1883, in the 59th year of his age. His death bed is thus described:

"The Swami offered a prayer to the Almighty in Sanskrit which gradually changed into Hindi. He then said: 'Let thy will be done, O Father.' No sooner had these words been uttered, than his soul flitted away into the heavens, leaving behind an expression which changed a cold atheist like Pandit Gurudatta into an enthusiastic theist and gave an astonishing turn to the whole course of his life." (*Dayananda Saraswati*, p. 47, by Arjan Singh).

Portents are said to have accompanied the illness and death of Swami Dayanand:

"A destructive irruption of Java, and a tremendous earthquake in Greece, and on the 30th October........the earth trembles and a severe shock is felt at Simla; and when at length the time arrives at which the most noble soul takes its flight, a brilliant meteor on the western horizon is seen shooting across the firmament towards the North Pole as if to announce the occurrence of the sad event" (*The Regenerator of Aryavarta*, November 5, 1883, edited by Pandit Gurudatta).

A few remarks touching the appearance and personality of Swami Dayanand Sarasvati. All witnesses agree as to his splendid physique, impressive personality and strength of will. Dr. T. J. Scott speaks of his "magnificent presence" and "imperious zeal", and tells how "he would crush an ordinary opponent with a sledge-hammer style" (Manuscript lecture on Swami Dayanand). One of his followers declares rather boastfully that "No Kirani, Korani or Poorani ever dared to discuss with him". The epithet *Maha-murakh* (great fool) was often on his lips when debating with the defenders of idolatry. He could also be very gracious and suave on occasion. Col. Olcott speaks of him as "tall, dignified in carriage, and gracious in manner", and gives a general estimate of him in

these words : "The Swami was undoubtedly a great man, a learned Sanskrit Pandit, with immense pluck, force of will and self-reliance—a leader of men." (*Old Diary Leaves*, 1895, p. 406). From all accounts his oratorical power was of a very high order. A gentleman of Lahore who saw the Swami in 1878 thus describes his manner of life :

"He was very methodical in his habits, worked hard at his translation of the Vedas, and seemed possessed of an immense stock of physical and mental energy."

II. THE DOCTRINE.*

Literature on the doctrines of the Arya Samaj :—

Veda Bhashya (Commentary on the Vedas).

Veda Bhashya Bhumika (Introduction to the above Commentary on the Vedas).

Satyartha Prakasha (Exposition of the Vedic religion and refutation of all the modern faiths). The three abovementioned works (in Hindi) are all from the pen of Swami Dayanand Sarasvati, and constitute the authoritative literature of the Arya Samaj.

The Principles and Teaching of the Arya Samaj, by Pandit Kharak Singh and Dr. Martyn Clark, 2d ed. 1887.

The Arya Samaj, its Teachings, and an estimate of it, by Rev. Henry Forman (1890).

The Principles and Teachings of the Arya Samaj, by Bhai Lakshman Singh, edited by Dr. Martyn Clark (1890). The auther was formerly a member of the Arya Samaj.

The official 'confession of faith,' as held by the Arya Samaj consists of 'Ten Principles.' Of these the first three, which deal with the existence and nature of God and with the doctrine of Vedic Scripture, are theologically the most important. The last seven are ethical principles. Thus we read in No. IV. that "We should ever be ready to accept *Truth* and renounce untruth"; while in No. VII. it is written : "Our conduct towards all should be guided by Love, Righteousness and Justice." See Appendix I. for the text of the whole confession. It will be observed that the official creed of the Arya Samaj is a *brief* one.

In approaching the subject of the doctrines of the Arya Samaj let us first notice the problem of the religious regeneration of India as it presented itself to the mind of the founder of the Arya Samaj.

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* In the preparation of this section I have made considerable use of a paper prepared by me on "The Problem of the Arya Samaj" and read at the Mussoorie Conference, 1901.

He found himself confronted by a variety of faiths both indigenous and foreign. Of religions of foreign origin there was Islam introduced in the 11th century, and Christianity, a comparatively recent importation from the West. The indigenous religion of India, namely Hinduism, presented itself as a vast congeries of faiths, ranging all the way from the strict *advaita* doctrine of Sankaracharya to the crudest and grossest superstitions embodied in the Tantras, the whole being held together in a kind of external unity by the vast hierarchical organization of caste. Such was the religious environment of Swami Dayanand. There was also a political environment furnished by the vast and impartial administration of the British Government in India, and a scientific environment consisting of the spectacle on all sides of railroads, canals, telegraph wires, steam-engines, etc. All these things were thought provoking. Just as Luther the German monk was a child of the European Renaissance, so Dayanand the Gujrati monk was a child of the Indian Renaissance. Both alike felt the tug of the *Zeitgeist*. The result was that Swami Dayanand became finally emancipated from the authority of Puranic Hinduism in some such way as Luther became emancipated from the authority of the Church of Rome. Luther attacked indulgences, while Dayanand attacked idolatry. Luther appealed from the Roman Church and the authority of tradition to the Scriptures of the Old and New Testaments. Swami Dayanand appealed from the Brahmanical Church and the authority of *Smriti* to the earliest and most sacred of Indian Scriptures. The watchword of Luther was 'Back to the Bible': the watchword of Swami Dayanand was '*Back to the Vedas*.'

With this religious watchword another watchword was implicitly, if not explicitly, combined, namely *India for the Indians*. Combining these two, we have the principle both religious and political that *the religion of India as well as the sovereignty of India ought to belong to the Indian people*; in other words, Indian *religion* for the Indians and Indian *sovereignty* for the Indians.

In order to accomplish the first end, Indian religion was to be reformed and purified by a return to the Vedas, and foreign religions as Islam and Christianity were to be extirpated. Thus the programme included *reform* for indigenous religion and *extirpation* for foreign religion. With regard to the second end, the founder of the Arya Samaj seems to have taught that a return to the pure teachings of the Vedas would gradually fit the people of India for self-rule and that independence would ultimately come to them. I am not charging Pandit Dayanand Sarasvati with disloyalty. Every sincere well-wisher of India hopes that the time will come when the Indian

people through the spread of education and the removal of bad social customs and above all through the prevalence of true religion will be *fitted* for self-government.

It is evident from all this that Pandit Dayanand Sarasvati was a man of large views He was a dreamer of splendid dreams. He had a vision of India purged of her superstitious, filled with the fruits of science, worshipping one God, fitted for self-rule, having a place in the sisterhood of nations, and restored to her ancient glory. All this was to be accomplished by throwing overboard the accumulated superstitions of the centuries and returning to the pure and inspired teachings of the Vedas. Thus the founder of the Arya Samaj was a kind of Indian Elijah or John the Baptist, who felt himself called to turn the hearts of the degenerate children of modern India to their fathers of the glorious Vedic age, to reconcile the present with the past. The character of his mission helps to account for the violence of his methods of controversy. Elijah was not specially gentle in his dealings with the prophets of Baal ; nor was Luther very tender toward the Roman Church. In like manner Pandit Dayanand Sarasvati stood with his back to the wall, facing on the one hand the attacks of the Brahmanical hierarchy and on the other the assaults of the foreign religions, Islam and Christianity. Under these circumstances we can hardly wonder that he struck back as hard as he could. Luther dealt heavy blows at the Roman Church as Pandit Dayanand did at the Brahmanical Church. Suppose now that while Luther was fighting with Rome, an extensive and powerful Mohammedan propaganda, which threatened to devour all the fruits of the Reformation, were found all over Europe. What would Luther have done under these circumstances, but smite the apostate Roman Church at home and the Mohammedan propaganda from abroad with impartial zeal and violence and with no great effort to be fair and appreciative. This illustrates exactly Swami Dayanand's attitude toward the degenerate Brahmanical Church, on the one hand, and the foreign faiths, Christianity and Islam, on the other. In his opinion, the one needed to be purged and pruned ; the others, to be extirpated. The sections in the *Satyarth Prakash* which deal with the criticism of Islam and Christianity are evidently intended to be the literature of such extirpation, *i.e.*, to be the means of rooting out all such foreign superstitions from the hearts of the sons of Aryavarta. For extreme unfairness, for inability to state the position of opponents without caricature, and for general crudeness, these sections can hardly be matched in the whole literature of religious controversy. On this point see an article by Rev. J. Gray of Ajmere on " *Dayanand Sarasvati's*

Strictures on the Bible." (*Indian Evangelical Review*, October 1886.)

All will admit that the vision of a regenerated India as seen by the prophet and founder of the Arya Samaj is a splendid and inspiring one. But what about the means to be employed for the realisation of this vision? As above stated, it is a return to the Vedas, but, be it noted, to the Vedas as interpreted, not by the traditional scholarship of Indian orthodoxy, nor by the critical scholarship of the West, but by the scholarship of the Arya Samaj alone, as represented by Pandits Dayanand Sarasvati and Gurudatta. The scripture basis of the Arya Samaj, then, while formally the Vedas, is in reality a certain interpretation of the Vedas, which is not recognized as legitimate by a single Sanskrit scholar, either Indian or European, outside of the Arya Samaj. Everything is apparently staked upon the legitimacy of this method of interpretation, which may be characterized as highly subjective and fanciful, different meanings being applied to the same word according to the caprice of the interpreter. Thus Swami Dayanand's interpretation of the Vedas is marked by (1) great emphasis on the etymology and neglect of actual Vedic usage, (2) appeal to later and non-Vedic usage, and (3) assumption of irregularity in the Vedic moods, tenses, persons and cases. For the proof of these statements see the pamphlets on Pandit Dayanand's interpretation of the Vedas written by the late Rev. T. Williams of Rewari (1893—1894), and also a pamphlet entitled "*The Dayanandi interpretation of the word 'Deva' in the Rig-Veda*," written by H. D. Griswold (1897).

The Dayanandi system being based, then, upon the Dayanand interpretation of the Vedas, one can understand the reason for the violence with which all who criticise this method of interpretation are attacked. For the Dayanandi method of interpreting the Vedas is the centre and stronghold of the Arya position. It is a vital point and they know it. For them to yield here would mean complete otherthrow and they know it. Hence the *rationale* of one of their favorite methods of controversy, which is to charge any one who disagrees with their interpretation of the Vedas with ignorance of Sanskrit and total inability to understand the Vedas.

If, then, the consensus of all Sanskrit scholars, both Indian and European, outside of the Arya Samaj is worth anything, the conclusion is irresistible that the Dayanandi exegesis of the Vedas is incapable of defence. It is only fair to say, however, that a more tenable position might have been adopted by the founder of the Arya Samaj, had he been acquainted with the principles of scientific

interpretation and with the methods of historical criticism. He has shown a sound instinct in excluding the later literature of India from the Canon of Sacred Scripture. For most who are competent to judge will, I think, agree in holding that the monuments of the creative period of Indian thought, both religious and philosophical, are to be found in the literature extending from the hymns of the Rig Veda through the twelve classical Upanishads. But, just as Protestantism carried over from Rome a high *a priori* theory of the inspiration of the Bible, from which we are only just beginning to emancipate ourselves in favour of a more adequate theory, so the Arya Samaj took over from Brahmanism a purely deductive and *a priori* theory of the inspiration of the Vedas, to uphold which the boundless subjectivity of the Dayanandi method of interpretation was required. Had Pandit Dayanand Sarasvati possessed the critical and historical instinct, he might have selected the choicest and most theistic-sounding passages in the early literature and made them the proof texts of his system, all the rest being construed as utterances on the part of men "feeling after" God, if haply they might find Him. If, on the one hand, the idea of development had been recognized and the Vedas had been conceived as the gradual unfolding of right views of God, culminating in that most theistic of all the Vedic hymns, the *Hiranyagarbha-rajapati* hymn of R. V. X. 121; and if, on the other hand, all such questionable theories as the ideal splendour of ancient Indian civilization, the vast antiquity of the Vedas, the claim that they contain the germs of all scientific knowledge,* etc., etc., had been omitted, the result would certainly have been a doctrine of Sacred Scripture and a system of religion less vulnerable and more easily defended than the present.

In the discussion thus far the writer of this paper has touched incidentally upon some of the points in which the Arya Samaj seems to offend against the spirit of truth. Reckoned up in order, their weaknesses are as follows:—(1) *Historically* (*a*) an exaggerated picture of the splendour of ancient Indian civilization, (*b*) an uncritical view of the antiquity of the Vedas, based upon data derived from relatively late Sanskrit literature, (*c*) an utterly unscientific method of interpreting the Vedas, according to which any passage may be made to

* "By the *most incredible interpretations* (Swami Dayanand) succeeded in persuading himself and others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas, steam-engines, railways, and steam-boats, all were shown to have been known, at least in their germs, to the poets of the Vedas, for Veda, he argued, means knowledge, and how could anything have been hid from that?"—Max Muller, Biographical Essays, p. 170.

yield whatever the interpreter wishes to get out of it, and (*d*) a Cabbalistic theory of the function of the Vedas, according to which they are made to contain the germs of absolutely all knowledge, including the knowledge of scientific inventions such as the steam engine, electric telegraph, etc. In connection with the last statement the irony of the situation may be pointed out that the great scientific inventions of modern times have been discovered, not in the land of the Vedas, as might have been expected, since forsooth the Vedas contain prophecies of all such inventions, but rather have been discovered almost without exception in lands dominated by the influence of the Bible, a book which makes no such claim. (2) *Theologically*, the following doctrines are open to criticism: (*a*) The doctrine of three separate, eternal and self-existent entities, namely, God, Soul, and Matter, is open to grave objection from the standpoint of philosophy. If God is eternally confronted by souls and matter, of which He was not creator and for which He is in no way responsible, the absolutness of His sovereignty must necessarily be very seriously impaired. (*b*) The doctrine of Transmigration, which is accepted in full by the Arya Samaj, seems to be more in harmony with a pantheistic than with a theistic view of the universe. Transmigration ought to have been rejected as well as idolatry, since neither is taught explicitly in the hymns of the Rig Veda. It may be added that Transmigration belongs not only to the Eschatology but also to the Soteriology of the Dayanandi system, since the only salvation recognized is that which is wrought out through a long continued process of repeated births. Salvation consists merely in gaining on the basis of good works higher and higher births. There is no such thing as the remission of sins. Karma is inexorable. (*c*) It is evident from all this that the God of the Dayanandi system is not in any real sense a God of love and grace, but is rather conceived as a great taskmaster whose business it is to preside over the inexorable processes of Transmigration and Karma. In other words, He is little more than a personified moral order, the apotheosis of the principle of retribution. In all this we see resemblances between the modern Indian Protestant Pandit Dayanand Sarasvati and the ancient Indian Protestant Gautama Buddha. Both, while rejecting Brahmanism, emphasized the Brahmanical doctrines of Transmigration and Karma, and both in their theology accepted the Sankhya rather than the Vedanta point of view. (3) *Ethically*, the following things in the Dayanandi system are not commendable: (*a*) The doctrine of *Niyoga*, which may be described as a virtual recognition of the principle of free love, sanctified by a temporary 'arrangement." According to this doctrine "a woman may be the mother of ten

children by as many men, all of whom may be alive at the same time, and still be considered a *respectable woman.*" (*The Niyoga Doctrine of the Arya Samaj*, p. 36, by Ruchi Ram Sahni, M.A., Lahore, 1897). See Appendix II. for a summary of the Dayanandi doctrine of Niyoga. It is only fair to say, however, that the conduct of the members of the Arya Samaj is better than their theory, probably very few, if any, having the courage to practise Niyoga. Says the editor of the *Arya Patrika* [September 27, 1902]: "We have to confess with regret that even the Aryas have not been able to set a single example of *the higher kind of Niyoga.*" (*b*) The principle of *expediency*, if it be true, as some claim, that Swami Dayanand formulated his Vedic doctrine with a view to the success of his party, and not because he was convinced of its truth. In the life of Bholanath Sarabhai, the founder of the Ahmedabad Prarthana Samaj, we read: "Greatly as Bholanath admired and sympathised with the work of Dayanand, he strongly disapproved of Dayanand's tactics, which introduced considerations of expediency in religious matters, in obedience to which Dayanand stood by the doctrines of the infallibility and sole authority of the Vedas" [p. 7]. See also *Pandit Dayanand Unveiled*, by the founder of the Deva Samaj [1891].

We come now to the things that are hopeful and commendable in the doctrinal positions of the Arya Samaj. It may sound paradoxical to speak of anything 'hopeful' in a movement which has been so severely criticised. Still something in fairness may be said and ought to be said on this side. We call Luther a hero for heading the revolt against the spiritual tyranny of the Roman Church. Shall we altogether deny this title to Pandit Dayanand Sarasvati, who headed a similar revolt against the spiritual tyranny of the Brahmanical Church? From all accounts he was as bold as a lion in meeting adversaries and was never ashamed to defend his doctrines, although, as has been stated, his *methods* of defence were not altogether praiseworthy. It is to the credit of Pandit Dayanand Sarasvati that he rejected the manifold absurdities found in *Smriti* or Tradition and sought a basis in the early literature for a purer and more rational faith. That in his ignorance of historical and critical methods he set up a method of interpreting the Vedas, which must constantly remain the target of the critical spirit, may in charity be regarded as his misfortune rather than his fault. As Prof. Max Muller says: "Dayanand, owing chiefly to his ignorance of English, and, in consequence, his lack of acquaintance with other sacred books, and his total ignorance of the results obtained by a comparative study of religions, saw no alternative between either

complete surrender of all religion or an unwavering belief in every word and letter of the Vedas. To those who know the Vedas such a position would seem hardly compatible with honesty ; but, to judge from Dayanand's writings, we cannot say that he was consciously dishonest." (Biographical Essays, p. 169). Nor is this all that can be said. For as in the case of those who are determined to regard Krishna as an incarnation of the Deity, it is healthier and more ethical, to allegorize his exploits with the Gopis than to take them literally, although by so allegorizing a sin is committed against the critical conscience ; even so we may say that for those that are bound to regard the Vedas as the Eternal Word of God, it is better that they should by peculiar tricks of interpretation read into the text a fairly consistent theism than on the basis of a rigidly scientific interpretation to find therein only a vague henotheism or pantheism. What. then, are the things that are commendable in the Dayanandi system? Briefly stated they are: (1) *Negatively*, the revolt from popular Hinduism, the rejection of pantheism and of some of the doctrines included therein, such as illusion and absorption, the casting over of the Puranic superstitions altogether with idolatry, and a more or less vigorous fight against certain hurtful social customs such as caste, child-marriage, and intemperance ; and (2) *positively*, the promulgation of a fairly consistent theism, albeit somewhat cold and unsatisfying, the doctrine of the identity of the Soul, belief in prayer and in the need of the social worship of God, and a certain enthusiasm for moral reform, especially along the lines of education and of domestic and social life.

III. THE SOCIETY.

The organization which Swami Dayanand founded for the purpose of realising his doctrine, propagating his faith, and regenerating India, is known as the Arya Samaj. Samaj means society or assembly. Arya is an ancient Vedic epithet, which in classic Sanskrit has the meaning 'noble.' It is applied to members of the three higher castes. The name 'Hindu' (*i.e.*, people of the Indus and of the regions eastward) is rejected as a foreign name. Arya Samaj, then, means 'society of the noble.' By bestowing upon his society a name of marked dignity Swami Dayanand had in mind the glorification of his fellow countrymen, whom he expected soon to enter *en masse* into his society. The name '*Arya*' is a patriotic name, freighted with memories of the past, and so was expected to appeal to patriotic motives. It is further a social and political rather than a religious name. In this respect it differs from the names of the other theistic and reforming movements, namely, the *Brahmo Samaj*, or society of

Brahma (God), the *Deva Samaj*, or society of Deva (God), and the *Prarthana Samaj*, or society of prayer.

Some account will now be given of the history, organization, government, worship, method of work, statistics and future prospects of the society of Swami Dayanand.

1. History During the Last Decade.

This may be summed up under four heads :— (*a*) *Disunion*, the Arya Samaj having split up into two divisions or sects. The grounds of the split may be summarized as follows : (1) Differences of practice in the matter of using flesh as food. This difference has suggested the rhyming names *Mansi* and *Ghasi*, *i.e.*, 'Meat eating' and 'Vegetarian,' by which the two rival societies are popularly known. (2) Differences of opinion as to the scheme of studies to be followed in the educational work of the Samaj. The party of light and culture advocate modern methods, while the 'Mahatma' party cling to the indigenous methods of the Gurukula. (3) But the most fundamental difference of all—one too which underlies both of the above-mentioned differences—has to do with the degree of inspiration and authority to be assigned to the teachings of Swami Dayanand. It was a problem bound to arise. The vegetarian party hold that inasmuch as Swami Dayanand was a great rishi and seer, therefore *prima facie* no mistake is to be admitted in his writings. Only another rishi of equal dignity would be competent to point out a mistake in the teachings of so great a rishi. But since no other rishi so great as Swami Dayanand is known to exist in the present age, he must be regarded as the present final authority on doctrinal points. The 'college' party, on the other hand, hold more liberal views concerning the inspiration and infallibility of Swami Dayanand's teachings. According to them his teachings are in their general drift and purport true, but not necessarily infallible. Accordingly any one of competent scholarship is at liberty to criticise any detail in his teaching. The great rishis differ on minor points. Hence one must make allowance for the 'personal equation.' Thus the 'college' party as the party of 'culture' is liberal, while the '*mahatma*' party is conservative.

(*b*) A natural result of the split was the establishment of separate educational work following the lines preferred by each party. The *Dayanand Anglo-Vedic* College, Lahore, remained in the hands of the 'cultured' party, and has been conducted on essentially the same lines as the other Colleges in the Punjab. It has been carried on with a considerable degree of efficiency and at times has had a larger number of students enrolled than any other Arts College in

the province. The 'Mahatma' party, on the other hand, have established a *Gurukula*, or College on old fashioned lines, at Kangri, a village near Hardwar. This institution is still in the tentative stage. The curriculum is yet unsettled, although some fifty pupils are in attendance. The difference between the D. A. V. College, Lahore, and the *Gurukula*, Hardwar, is one of emphasis, the D. A. V. College following modern ideals of study and preparing its students for Government examinations, while the *Gurukula* puts the emphasis upon "the study of the Vedas with their Angas and Upangas, etc., in the original Sanskrit" (*The Rules and the scheme of studies of the proposed Gurukula*, p. 15, by Lala Ralla Ram, 1900). The difference between Lahore and Hardwar is a sufficient hint of the difference in the respective ideals of the D. A. V. College and of the *Gurukula*. It may be added that the heads of the two institutions, namely Lala Hans Raj, B.A., Principal of the D. A. V. College, and Lala Munshi Ram, Chief Superintendent of the *Gurukula*, are leaders of their respective parties.

(*c*) The history of the Arya Samaj during the last decade has also been marked by a considerable productivity in biographies of the founder. Pandit Lekh Ram was Swami Dayanand's chief biographer, as has already been mentioned.

(*d*) The assassination of Pandit Lekh Ram deserves a place in this review. The deed of death was probably the work of a pretended inquirer. Pandit Lekh Ram is the proto-martyr of the Arya Samaj, unless it be regarded as certain that Swami Dayanand himself died of poisoning. The sudden death of the ablest writer and controversialist of the Arya Samaj was not without a good effect on the two rival sections. They forget their differences and united, but fell apart again at the end of one year. The prospects of reunion in the near future are not bright according to the admission of leading men of both parties. The old bitterness, however. is passing away, and there is the possibility of a friendly agreement to differ. There is also a feeling in both sections that perhaps better work can be done by remaining separate.

2. Organization and Government.

The organization of the Arya Samaj includes the local samaj or congregation, the provincial assembly, and (under contemplation) a national assembly (*Surradeshak Sabha*).

(*a*) *The Local Samaj.* The conditions of membership are (1) implicit faith in the Arya 'Decalogue' or Ten Principles, and (2) belief in the canons of Vedic interpretation as laid down by Swami Dayanand. Moreover the candidate for membership must have reached

the age of eighteen. There is no special ceremony of initiation or reception into the society. The candidate simply signs an application for membership, which is read out at a regular meeting. The members of a Samaj are of two kinds, probationers or non-voting and approved or voting members. The period of probation is one year. If the probationer maintain a good religious and moral character during this time and also promise to contribute $\frac{1}{100}$ of his monthly income to the Samaj, then he becomes an *Arya Sabhasad* or voting member. Each of the two rival samajes at Lahore has about one hundred *Sabhasads* or voting members. Sympathisers are also mentioned as a separate class. Those within the sphere of the influence of the Arya Samaj are thus divided into three classes, namely active members, associate members, and adherents. The officers of a local Samaj consist of president, vice-president, secretary, treasurer, and librarian, elected by the voting members.

(*b*) *The Provincial Representative Assembly* (*Pradeshak Pratinidhi sabha*). This is a representative body made up of delegates appointed by the local *affiliated* Samajes. For just as the members of a local Samaj are divided into voting and non-voting members, so the Samajes or local congregations are divided into affiliated and non-affiliated Samajes. The conditions of such affiliation are as follows: (1) The Samaj must have been in existence for at least one year. (2) It must pay one-tenth of its entire income to the Representative Assembly. (3) It must agree to abide by the decisions of the Assembly on matters secular. (4) It must promise to appeal on its anniversary occasions for the funds and institutions approved by the Representative Assembly. In order to membership in a Provincial Assembly, the candidate (1) must be elected by the *Sabhasads* or voting members of an affiliated Samaj, (2) must be himself a *Sabhasad*, and (3) must be a *Sadacharya* or man of good character as defined in Ch. X. of the *Satyartha Prakasha*. Delegates to a provincial assembly are elected for three years, and there is an annual meeting of the Assembly usually held during the Dasehra holidays. There is however an executive committee which meets once a month. Each affiliated samaj has the right to send one delegate for every twenty members. No samaj is entitled to representation whose numerical strength is less than ten. The provincial assembly, as the name indicates, has the oversight of the work of the samajes situated within a particular province. Both sections of the Arya Samaj have such provincial representative assemblies for the Panjab, United Provinces, Rajputana, Bengal and Behar, Central Provinces, and Berar and Bombay.

(*c*) *The National Assembly* for all India. This, as stated above,

is under contemplation. A few remarks may now be added as to the Arya form of government. It is clearly representative, not Episcopal. But it is not so clear whether its representative form of government is Congregational or Presbyterian; in other words, whether the provincial assembly is the analogue of a Presbyterian Presbytery or Synod, or of a Congregational Union. It seems to be optional whether a local samaj become affiliated or not; but having become affiliated, it must recognize the authority of the superior court at least in secular matters. But, on the other hand, the secretary of the vegetarian party, Lahore, writes: "Every Arya Samaj is independent. The Samajes send their representatives to the Provincial body for the general management of the preaching work. Some do not care to do even that." It is quite likely that one section is more Congregational and the other more Presbyterian in its form of government.

3. Religious Meeting and Worship.

The regular weekly service of the Arya Samaj takes place on Sunday morning, since the Government offices are closed on that day. As there is only one religious service during the week, it is a very long one, lasting about four hours, *i.e.*, from seven o'clock to eleven. A short time ago I attended the Sunday service of each section of the Arya Samaj in Lahore, in order to get a fresh impression. The 'College' party worship in a new hall recently built for the purpose in Anarkali, a suburb of Lahore: hence they are called also the 'Anarkali' party. The '*Mahatma*' party worship in the city, and so they are called the 'City' party. There were from two hundred to two hundred and fifty present at each meeting, largely young men, such as College students and clerks in Government offices. There is no definite time for all to be present. People come and go when they please. At eight o'clock there were only fifty or sixty present; at ten 150 or 200. The audiences were entirely masculine. The Arya service begins with the *Homa* sacrifice accompanied with the chanting of Vedic *mantras*. This lasts for over half an hour. The *Homa* sacrifice consists of the burning of incense, which is claimed to have quite as much hygienic as religious value. 'It purifies the air.' Besides this the service consisted of prayer, hymns, sermon, and lecture. In the Anarkali *Mandir* I heard a sermon, an hour long, on temptation and suffering, followed by a lecture on 'Restraint' *Yamat*, by Lala Hans Raj. Both sermon and lecture were most reverently uttered and were followed by vigorous applause. The 'City' section holds its meetings at Lahore in a courtyard covered by a *shamiana*. The walls are decorated with texts, as "Vedas are the source of happiness." "No religion is

higher than truth," "Honesty is the best policy." Here, after the completion of the *Homa* ceremonial, I heard a reading from the *Satyartha Prakasha* on the beauties of *Niyoga!* The sermon was on the subject of 'Death.' The singing was very good. In neither meeting, however, was I impressed with the devotional spirit manifested. There was too much coming in and going out, staring about and talking outside on the verandas. However, the prayers were very simple and devotional. The thing which impressed me most was the *puritanical simplicity* of their worship. The places of worship were bare of ornament, the prayers were *extempore*. And the elements of worship, as prayer, hymns, and sermon, were those of an ordinary Protestant service, with the exception of the use of incense. Thus there was only a very slight ritualistic element. For a very graphic account of the devotional services of the Arya Samaj, see *Indian Life, Religious and Social*, by J. C. Oman, pp. 8—103.

4. Methods of Work.

The Arya Samaj is a self-supporting, self-governing and self-propagating society. (*a*) As regards self-support, its methods of raising money are as follows: (1) *Sabhasads* pay $\frac{1}{100}$ of their monthly income, while non-voting members pay as they please; (2) Special appeals are made at the anniversary meetings and on other special occasions; (*b*) the government of the Arya Samaj has already been described; (*c*) as regards self-propagation, the methods are preaching, newspapers and books, schools and colleges. (1) The preachers of both sections are divided into two classes, honorary and paid. The honorary preachers greatly outnumber the paid. The honorary preachers are local; the paid are itinerant. The honorary preachers consist of Arya pleaders, doctors, teachers, clerks, and other business men, mostly English-educated and many of them College-bred. Whereas the paid preachers are mostly vernacular-educated and are innocent of degrees. The honorary preachers deliver lectures on anniversary occasions, conduct the weekly meetings of the local Samajes, if itinerant preachers of suitable ability be not present, and occasionally accompany missions sent out for special purposes. The qualifications demanded in paid preachers are thorough knowledge of the chief beliefs of the Arya Samaj, fair acquaintance with the writings of Swami Dayanand, and, if possible, a knowledge of Sanskrit. A scheme of examinations for preachers is under contemplation. A preacher is appointed on a salary after a period of trial and proved usefulness. The salary ranges from Rs. 12 to Rs. 60. The 'Mahatma' party is the preaching

party, having about twenty paid preachers in the Panjab, twelve of whom know some Sanskrit, and two of whom have passed the Entrance Examination and read the F.A. course. The College party is weaker here, having only six paid preachers in the Panjab, but it may be stronger in voluntary preachers. (2) As regards books, newspapers, tracts, etc., it may be said at once that both sections of the Arya Samaj fully appreciate the value of the Press. Each section has an English organ published at Lahore, the *Arya Patrika* representing the '*Mahatma*' party and the *Arya Messenger* the 'College' party. There are also several papers published in the vernacular by each section. A considerable number of books and tracts have been published expounding the doctrines of the Arya Samaj and defending them from attack. (3) Beside the D. A. V. College, Lahore, and the *Gurukula*, Hardwar, there are a good number of High Schools, Middle Schools and orphanages scattered over North India, which are carried on by the two sections of the Arya Samaj. There are no less than seven high schools in the Panjab alone, which are under the auspices of the 'College' party. The number of students attending the D. A. V. High School and College, Lahore, amounts at present to one thousand.

5. Statistics and Future Prospects.

It is a curious fact that the so-called 'Vedic religion' of Swami Dayanand Sarasvati flourishes best in the Panjab, 'the land of the Vedas'. The reasons given by thoughtful members of the Arya Samaj to account for this are (*a*) the relaxation of the caste system in the Panjab, owing to the fact that here the relations between Hindus and Muhammadans are unusually close, and (*b*) the development here of a more *monotheistic* temper than elsewhere in India on account of the preaching of the Sikh gurus. An orthodox Pandit, however, would say that the Panjab is more backward than any other part of India in the matter of Sanskrit learning, and so the Panjabis being a set of "*ignoramuses*," so far as Sanskrit knowledge is concerned, are prepared to follow Swami Dayanand "like so many sheep". (See *Pandit Dayanand Unveiled*, p. 19).

The provinces of India mentioned in the order of the success of the Arya Samaj are the Panjab, United Provinces, Rajputana, Bombay Presidency, Behar, Bengal and Madras. In the United Provinces the growth of the movement has been largely in the villages and so among the uneducated ; whereas in the Panjab it has been a city movement among the educated. A leading member of the College Party is my authority for the above statement. It is true that according to the census of 1891 the North-West Province returned 22,053 Aryas as against only 16,275 from the Panjab ; but, as above explained, the

quantity in the United Provinces is more than counterbalanced by the quality in the Panjab. The returns for the census of 1901 are not all published yet; and, moreover, the basis of the returns has been changed, so that it is impossible to give accurate figures concerning the present numerical strength and percentage of growth of the Arya Samaj. For 1901 the Panjab and North-West Frontier Province return 9,105 males over fifteen, whereas in the census of 1891 there were returned 9,510 males (over fifteen or of all ages ?), the total number returned for 1891 in the Panjab being 16,275 for both sexes and all ages. It is evident from this that the Arya Samaj is making numerically very slow progress in the Panjab. In the Panjab the strength of the Arya Samaj is found in the northern and western Districts, notably Lahore [1,331], Sialkot [936], Gujranwala [649], Gujrat [622], Gurdaspur [512], and Amritsar [492]. Lahore is the religious centre and capital of the Arya Samaj, although Ajmere as the scene of the death of Swami Dayanand and the seat of the Vedic press is a close rival. In the Panjab the movement is largely confined to the educated castes, such as the *Khatri* [3,394], Arora [1,627], Brahman [1,293] and Bania [444]. Further statistics are :—

Kashmir State	...	...	79
Central Provinces	...	...	406
Gwalior State	...	...	160
Central India	..	...	521
Bombay Presidency	...	...	371

The numerical strength of the Arya Samaj for 1891 has returned 39,952 for all India, in round numbers 40,000. It is doubtful whether there has been very much increase during the last ten years. Mr. E. D. Maclagan [Census of India, 1891, Vol. XIX., p. 179] remarks : "I think the general impression is that the number of Aryas increased very rapidly betwen 1877 and 1883, but that since the death of Dayanand, or at least since 1885, it has stagnated, if not decreased in numbers." Prof. J. Campbell Oman says : "After a careful consideration of the matter, I am inclined to think that the Arya Samaj is at most destined to form an inconsiderable sect amongst the innumerable sects into which Hinduism is divided.—(*Indian Life, Religious and Social*, 1889, p. 123). With this opinion uttered thirteen years ago I agree. It appears to me also that the present position of the Arya Samaj is a position of unstable equilibrium. One observer writes : "Its tendency is towards absorption into Hinduism." It is true that the vast majority of the members of the Arya Samaj have not broken caste, and so they might easily be reabsorbed into the abyss of Hinduism. Lillingston records his opinion thus : "In the Arya Samaj we have an avowed enemy, but one who appears to be suscepti-

ble to courtesy, and likely to become Christian when the increase of knowledge and the brotherly love of Christians have warmed their hearts and enlightened their minds." Certainly Christians need to cultivate a spirit of sympathy and appreciation for every thing that is good in the Arya Samaj, while at the same time not being blind to its defects.

APPENDIX I.

Principles of the Arya Samaj.

I. The Primordial Root—the Eternal Unseen Sustainer—of all true knowledge, and of objects made known by true knowledge—aye of all these—is the Supreme God.

II. God is the Personification of true Existence, Intelligence and Bliss. He is Formless, Almighty, Just, Benevolent, Unborn, Endless and Infinite, Unchangeable, Beginningless, Incomparable, Support of all, Lord of all, All-pervading, Omniscient and Controller from within of all, Undecaying, Imperishable, Fearless, Eternal, Holy and Maker of the universe. To Him alone is worship due.

III. The Veda is the Scripture of true knowledge. It is the paramount duty of every Arya to learn and teach the Veda, to listen to it and preach it.

IV. We should ever be ready to accept truth and to renounce untruth.

V. All acts should be done in accordance with *Dharma*, after deliberating what is right and wrong.

VI. The prime object of the Arya Samaj—Vedic Church—is to do good to the world, that is to promote physical, spiritual and social good of every sentient being.

VII. Our conduct towards all should be guided by love, righteousness and justice.

VIII. We should dispel *avidya*—nescience—and promote *vidya* —science, spiritual and physical.

IX. No one should be content with promoting his own good only: on the contrary, he should look for his good in promoting the good of all.

X. All men should subordinate themselves to the laws of Society calculated to promote the well-being of all; they should be free in regard to the laws for promoting individual well-being.—*From the 'Arya Patrika.'*

APPENDIX II.

Summary of the Dayanandi Doctrine of Niyoga.

The Arya Samaj allows even married men and married women to enter into the *Niyoga* connection with one another or with widows and widowers under the following distinctly specified circumstances :—

(1). When the husband or wife is incapable of producing issue through disease, &c.;

(2). When the husband has been absent from home longer than a given period of time for the sake of *dharma* (religion), for the acquisition of knowledge, or for earning a livelihood;

(3). When he or she is troublesome or in the habit of saying unkind words (*apriya vachan*);

(4). When the wife is sterile, that is, if she has not been able to produce issue within eight years after her marriage;

(5). When the children born of her do not live long;

(6). If she begets girls only;

(7). If the wife be pregnant or constantly sick, or if the husband be always in bad health, and the other party be in the prime of youth and unable to control his or her passions.

[From "*The Niyoga Doctrine of the Arya Samaj*," by Lala Ruchi Ram, p. 34].

APPENDIX III.

General Literature on the Arya Samaj.

The Arya Samaj. Outline study, by Dr. W. W. White.

The Arya Samaj and its Founder, Chap. IV. of "Indian Life, Religious and Social," by J. C. Oman [1889].

Swami Dayanand, Chap. XXV. of "Old Diary Leaves," by Col. Olcott [1895].

Arya Samaj, Chap. VII. in "Madame Blavatsky and her Theosophy," by A. Lillie [1895].

The Brahmo Samaj and the Arya Samaj, by F. Lillingston, M. A. [1901].

The Arya Samaj, its History, Progress and Methods, by Rev. B.A. Nag, Calcutta, in *Indian Evangelical Review*, Oct. 1901, pp. 178-188.

Vedic Hinduism and the Arya Samaj, by Dr. Murdoch, 1902.

The Arya Samaj, by E. D. Maclagan in the Census of India, 1891, Vol. XIX., Part 1, pp. 174-179.

The Arya Samaj, by H. A. Rose, in the 1901 Census Report for the Panjab and North-West Frontier Province, Part I. pp. 115-116.

Arya Samaj, a lecture by Rev. F. L. Neeld. Both in English and in Urdu.

Dayananda-timira-bhaskara [Light thrown on the Darkness of Dayanand], by Pandit Jwalaprasad. Written in Hindi from the standpoint of Hindu orthodoxy [1899].

Religious Movements among Muhammadans during the decade in Bengal.

By the Rev. G. H. Rouse, D.D., B.M.S., Calcutta.

The Bengali language is spoken by about 40,000,000 people, of whom, roughly speaking, half are Hindus and half Muhammadans. Thirty years ago the Hindus slightly predominated, at the present time the Muhammadans are rather more numerous than the Hindus. With the exception of one or two great centres, like Calcutta and Dacca, the Muhammadans of Bengal for the most part belong to the lower classes, are very ignorant, and have a good amount of Hindu superstition mingled with their Muslim faith. It is not uncommon for a Bengali Muhammadan to say that there are four *kitabs*, just as there are four *yugas!* It is not likely that much in the way of "religious movements" should be seen in such an ignorant portion of the community.

Until thirty years ago the Muhammadans of Bengal were very much neglected by Christian Missionaries. But the census of 1871 revealed the fact that nearly half the population were Muhammadan, and since then more effort has been made for their evangelisation. The Muslims in Bengal speak Bengali, but their talk is more or less interlarded with Urdu words, especially in religious terminology; the further East we go, the greater is this Urdu element; and we have had a good deal of difficulty in deciding as to the kind of language that should be used in books intended for Muslims. As education spreads, the language used will no doubt approximate more and more to pure Bengali. Books against Christianity issued in recent years by Bengali Muhammadans are in the main written in pure Bengali, whereas the old books, sold in large numbers for many years, containing simply Muhammadan stories and teaching, have a very large admixture of Urdu words.

Within the last thirty years the Psalms and Gospels have been issued in Mussulmani-Bengali and also a considerable number of tracts. All these, with the bazar preaching, are evidently beginning to tell upon the people, as is shown by the number of books, tracts, and reviews which are issued by Muhammadans in defence of their own religion and in opposition to Christianity.

The following testimonies from missionaries working in country

districts will show the kind of change which is going on among the people at large. One writes :—

"A change certainly has come over many of the Muhammadans. There was a time when they would not admit the wisdom of reading the Christian Scriptures, believing as they did that the Scriptures had been repealed. But now many of them manifest a deep interest in the Bible, and read it often, and the comparison which they make between it and the Koran must tell in favour of Christianity."

Another writes :—

"I think one of the things which has impressed me most, and which I confess has largely tinged my thoughts on the subject, is the entire lack of independence of thought among the rank and file of the Muhammadan community. The right of private judgment does not seem to be claimed among them, because, I suppose, not understood and valued; and the ordinary villager will, after listening to a presentation of the Gospel, solace himself and, to his satisfaction at least, answer his opponent by replying that his Moulvi could upset all the Christian arguments and prove the truth of Islam, were he present. This attitude of mind is not nearly so prominent amongst Hindus, and the work of individual dealing does not, with them, present such disheartening features.

"One result of this attitude of the Muhammadan mind is, I think, a lessening disposition to argue with the Christian preacher in the ordinary village market. On the other hand, educated Muhammadans seem to be organizing more for the defence and propagation of their faith. This movement, largely fostered by renegade Christians, is, if I mistake not, growingly aggressive, and aims at supporting a number of Muhammadan preachers whose duty it would be to tour in Bengal and preach Islam. It would be interesting and instructive to ascertain the number of Muhammadan publications which are published now, as compared with ten years ago. The Muhammadans are certainly learning the power of the press; and the fact that several vigorous monthlies are supported shows that we must do more for the *thinking* portions of the Muhammadan population."

Another writes that he thinks the attitude of Muhammadans is more hostile than formerly. The people are told that many in Europe are becoming Muslims. The opinions expressed by the "Higher Critics" and others, against the truthfulness of much that is contained in the Bible, are paraded as showing that even learned Christians begin to say that the Christian Bible is not the true Word of God.

Of the Missionaries working in Calcutta one gives the following as his impression :—

"The character of the objections brought forward by Muhammadans has changed somewhat—defence of their own position has been exchanged

in some measure for criticism of the message preached by Christians; the genuineness of the Christian Scriptures is challenged more than, I think, used to be the case. This change is probably due to the circulation of infidel objections to Christianity. But it may be well that Muhammadans have felt the weakness of their case and the necessity of meeting the arguments of Christians in a different way."

Another Missionary working in Calcutta writes:—

"One effect of the Christian literature distributed among them is this: they do not trot out now so many of the old arguments as they used to. It is very seldom that they say now that the Injil is *mansukh* or *radd*. Even the idea of God having a Son is not so repellent as it used to be. The desire to attack Christians rather than Christianity seems to be growing among them. Whether they think the former more vulnerable I cannot say. They still cling tenaciously to the idea that Muhammad is the Paraclete......When I was in Calcutta twenty years ago it was not always safe to utter many a truth about Muhammad. But now I have observed that many a Muhammadan from the crowd will take sides with the Christian preacher in argument against a Muhammadan objector. Again and again have I witnessed this in Calcutta during the last few years. The walls of Jericho are high and strong, but some day they will come down flat. God hasten it in His time."

J. Monro, Esq., C.B., Ranaghat, in a review of recent movements in Islam generally, writes:—

"What is remarkable about Islam just now is the struggle which is going on between it, as the impersonification of mediæval ignorance, and Western civilization. Hitherto Islam has remained stable from pure *vis inertiæ*; absolutely refusing to move an inch from the standpoint of the Koran and the seventh century. Its existence depends upon the maintenance of this attitude, and as soon as this attitude is found to be untenable, both as a religion and as a polity, Islam is bound to go."

After referring to the "Young Turkey" movement in Europe, Mr. Monro refers to India, and adds:—

"Witness the advance in the view which is being gradually taken of Jihàd. At the time of the Mutiny Jihàd was justified on all sides by Muhammadans, is continued to be justified in the Umbeyla Campaign which was the direct result of Wahabi teaching. Now, what do we find? A decided tendency to hold that India, under the English administration, is not really *dar-ul-harb* but practically *dar-ul-Islam*, because Muslims are allowed to practise their religion unmolested. Further, a definite attempt on the part of Chiragh Ali to show that the Koranic precepts as to Jihad have been misinterpreted, and that they are only applicable to such cases as Muhammadan wars, which were all in defence of the faith! I say nothing as to the accuracy of this assertion; but the fact of its being

made shows a decided weakening of the orthodox position of not many years ago, as to the justification, and even obligation, of Jihád.

"Further, look at the advance made by the teaching of Sir Sayad Ahmad and the Aligarh College. There can be no question that this teaching, a conspicuous example of which is to be found in the books written by Sayad Amir Ali of the Calcutta High Court, is distinctly heterodox."

After referring to Babism in Persia, the Mirza of Qadian and Mr. Quilliam of Liverpool, Mr. Monro adds :—

"How are these movements viewed by the Muslims? Are they denounced with any virulence, as would have been the case some years ago? Not a bit of it. They cannot call the Aligarh teaching, which is simply an advance upon the tenets of the Mutazila sect, orthodox; but at the same time they cannot afford to alienate such heretics, and so they are tolerated... Hence results a kind of enforced toleration of heresy amongst themselves, which is a sign of weakness. On the other hand you find intolerance raising its head in the efforts which are being made to revive the study of Arabic. This formed the subject of the discussion at the conference of notables recently held at Calcutta. But the educated party, who were heterodox enough to clamour for an extension of education, without any reference to Arabic at all, practically won the day. And the conference was followed by various daring suggestions as to curtailing the fast of the Ramzan and other religious practices laid down by the Koran!

"This enforced toleration of heresy amongst Muslims is also accompanied by a greater toleration than of old as to Christian attacks on Islam. I have the testimony of missionaries that statements can now be made in preaching and in arguments with Mussulmans, which would not have been endured for a moment not many years ago, and that Muslims are to be found who are not unwilling to give up some of the recognized orthodox positions in controversy as untenable.

"Similarly, I have noticed in the case of Muslim Missionaries, who are trying to proselytise in Lower Bengal, decided attempts being made to minimize the idolatry of Hinduism, and to appear to advance towards Hinduism in a quasi-compassionate and friendly manner. This may be political; it is probably dictated by a desire to use Hindus as allies against Christianity; but whatever be the object, the fact is clear, and no such fact was in evidence a quarter of a century ago.

"Altogether the situation as regards work amongst Muhammadans is most interesting and encouraging. It would be much more so if I saw any great signs of appreciation on the part of the Church of Christ of the special opportunities for Missionary effort amongst Muslims which are now to be found all over India and elsewhere......Why should we not attack vigorously when the enemy is beginning to waver?"

Religious Movements among Muhammadans during the Decade in the Punjab and United Provinces.

By the Rev. E. M. Wherry, D.D., A.P.M., Ludhiana.

It is taken for granted, in the subject assigned me, that certain religious movements among Muslims in India do exist and that they are of such a character as to attract our attention. It is not an exaggeration to say that no class in India has felt more intensely the impact of Christian education and religion than has the Muhammadan. Fettered for centuries by the bands of ecclesiasticism and hierarchical dogma and superstition, the Muhammadan of the last generation was satisfied to believe whatever he was taught. The Quran and the Traditions with the Mujtahidin had settled all questions, solved all problems, so that the faithful Muslim had nought to disturb his assurance that the religion of his fathers would continue to advance until all the infidels of the earth had been absorbed into the religion of Islam. True, the idolaters had well nigh overthrown the political power of Islam in India, but the favour of Allah was manifested by the advent of English dominion and the overthrow of the enemies of the Mussalmans. The rule of the People of the Books committed to a policy of religious freedom, was not that of the *Dar ul Harb* but in reality of the *Dar ul Islam*. The liberal-minded leaders of the Muslim community came forward to calm the more turbulent spirits among the faithful and boldly declared that so long as the Government of Victoria, now of sacred memory, vouchsafed freedom to Muslim worshippers, a Jihad would be a sacrilege.

The establishment of a system of schools for the education of boys and girls by the Missionaries, and later on by Government, brought in the first disturbing element. The trend of Missionary education was toward the overthrow of Islam and the establishment of the Christian religion in its place. The religious liberty, which secured the Muslim from the persecuting Hindu or Sikh, availed also to secure the convert from Islam to Christianity from the enmity of bigoted Muslims. The education given in the "neutral" schools promised at least a refuge for Muslim children and youth against the proselytising tendency of the Mission Schools. But alas, even these were found to undermine the faith of the young men in the traditions of their fathers. Many of them became agnostic

or sceptical in their religious sentiment. Some became Christians, and rose up as the champions of their new faith as over against that of their fathers. Moreover, the public places were full of booksellers, who were busy selling the Holy Injil and numerous Christian books and tracts. In the streets were to be seen the covered vehicles which brought Christian lady teachers to the women and children in the Zenanas.

In consequence of this renaissance of letters in India, due to the zealous teaching of western science and philosophy, not to mention the labours of the missionaries, the earnest followers of Islam began to feel that something must be done to retrieve the day. They studied the problem, and most naturally centred their gaze upon the educational system of the Mission and Government schools. In regard to Mission schools, it was evident that the constant study of the Christian Scriptures was destructive of the faith of Islam. Some students too were led away from Islam and made the followers of Jesus the Messiah. In the Government schools there was no religious teaching, but the influence of these schools was also inimical to the religion of Muslims. The old Muslim schools were unsuited to modern requirements and therefore unpopular. What was to be done?

This question received a two-fold answer. On the part of the liberal element in Muslim circles, represented by Sir Sayad Ahmad Khan of Aligarh, Maulvie Chiragh Ali, the Hon. Sayad Amir Ali and others, the reply was that educational institutions established upon models of the Oxford and Cambridge type would raise the status of the Indian Muslims and enable them to steer clear of the errors and superstitions into which the Muslims had so generally fallen. The result was the establishment of the splendid Muslim College at Aligarh with every prospect of soon becoming a Muslim University. The religious teaching of this institution is rationalistic, the interpretations of the Quran and the Traditions being distinctly in line with those of the great founder, Sir Sayad Ahmad himself. According to this teaching, inspiration is likened unto the enthusiasm of poets and geniuses, and the Quran depends, for its claim to be a revelation from God, upon the reasonableness of its message to mankind rather than upon any miraculous evidence of its heavenly origin.

It was natural that this kind of teaching should have been resented by the conservative doctors of Islam. Sir Sayad and his disciples were at once declared to be "heretics" and "infidels." The result was the practical recognition of a new sect. By some they are called 'Naturies' or Rationalists, and by others Sayad Ahmadies.

They might properly be called Free-thinkers. According to Dr. Imaduddin (Tahzib-ul-Akhlaq, Vol. I., pp. 13 and 14) Sir Sayad Ahamad's position was that "*Reason alone is a sufficient guide.*" He held that the Islam of the past 1300 years is not the true Islam but a religion constructed by the so called *Ulema* or Learned Doctors of Islam, who entirely failed to understand the import of the Quran and the Traditions. Consequently the early converts of Muhammad soon departed from the teachings of his holy religion and fell into the absurdities of "the times of ignorance." (Tanqid-ul-Khiyalat. parts I. and II.) Accordingly the faith of Sir Sayad Ahmad and his disciples is called the "New Islam." Of this new religion Sir Sayad says, "Islam is Nature and Nature Islam" (*Al Islamo wal Fitrato, wal Fitrato hayal ul Islam*). It is consistent with this naturalistic cult to repudiate all belief in a Divine Revelation (in the orthodox sense), Prophecy, Miracles, Incarnation and Inspiration. But the prophetic office is not denied. According to Sir Sayad Ahmad's teaching, "a prophet is a man specially endowed with a genius to investigate and discover moral and spiritual truth alone, and this capacity or genius is his inspiration." (Tahzib-ul-Akhlaq).

These hints will suffice to point out the good and evil in the scheme of faith taught by Sir Sayad Ahmad, and many of his clever disciples. To the orthodox Muslim his teachings, whilst ostensibly defending Islam from the onslaught of Christianity, are nevertheless regarded, and we think rightly regarded, as destructive of the faith. The denial of Inspiration and Revelation and Miracle cuts away the foundation of the orthodox faith, leaving nothing but Nature and Reason to guide men groping in the darkness of the valley of the shadow of death.

To Christians this movement presents itself in many lights. They see in it a revival of the rationalism of the old Mutazilah heresy, which, while encouraging a fair discussion of the doctrines of Islam, yet affords a half way house to those who have been disturbed in their orthodox belief. Not only so, but the spread of rationalistic interpretations of the Christian Scriptures, the denial of inspiration and miracle has resulted in placing the controversy with this New Islam upon a footing totally different from that of the Old. The old arguments, so fatal to orthodox doctrine, for the most part, fall harmless before the rationalism and unbelief of the Sayad Ahmadies. The principal course of encouragement from it all, for the thoughtful Christian, is the fact that the Bible may be read and studied by the followers of Sayad Ahmad, while to the orthodox Muslim it is a prohibited book, or at least a book to be believed only in so far as it agrees with the Quran.

With this "new Islam" drawing away many of the more enlightened men of the orthodox party, with the missionary institutions instilling into the minds of Muslim youth everywhere the truths of the Bible, while the Government schools with their religious indifferentism turn out men indifferent to all religions, the orthodox section of the community has been sorely perplexed. The result has been the inauguration of a new departure, *viz.*, the establishment of the *Anjuman-i-Himyat ul Islam*, a Society for the Defence of Islam. The name of this Society is suggestive. The movement became general, so that local Anjumans or societies have been organized in most of the cities and larger towns throughout the north-western Provinces of India.

The methods of defence adopted by this great organization have been, in brief, the establishment of Muhammadan vernacular and Anglo-vernacular schools for the education of Muslim youth, the publication of a literature, books, tracts and newspapers, for the refutation of anti-Muslim publications as well as for the commendation and propagation of the religion of Islam. In addition to this a Muslim propaganda has been organized, especially to withstand and hinder the work of missions. Even Zenana teachers are supported, whose first duty is to break up, if possible, the missionary Zenana and Girls' Schools. Pressure is brought to bear upon Muslim parents and families to exclude the Christian ladies and workers. Moreover, preachers are supported and sent here and there to preach against the Christian religion and to use every effort to bring back to the Muslim fold any who have been converted to Christianity. Christian perverts are sent out as the chosen agents of this propaganda.

The results of the labours of the Anjuman-i-Himayat-ul-Islam are apparent in a revival of interest among Muslims in their own religions. The mosques have been repaired and efforts have not been fruitless in securing a better attendance. The boycott inaugurated against missionary work has reduced the attendance of Muslims at the chapels and schools, and has no doubt closed many doors once open to Christian teaching.

On the other hand, it has been observed that some young men have been led to read the Bible and Christian books. Their interest has been awakened by what has been taught them by Muslim teachers in the Islamiya schools, in order to prejudice their minds against Christianity. In like manner the "replies," published in refutation of Christian books, often serve as an advertisement of them. After all has been done, the spirit of free thought which is abroad leads many Muslims to decline to patronize schools in which

is to be found much of the narrowness and exclusiveness of the middle ages. These prefer to patronize the Government or the Mission schools, or, if possible, schools of the Sayad Ahmad cult. In general, we may fairly conclude that Islam can no longer hope to find refuge in exclusiveness and boycott. It must either maintain itself in the light of day, or yield to the power of Christian truth. As we have already seen, the great Sir Sayad Ahmad and his followers have already abandoned the old line of defence.

The New Islam, which they recognize and propagate, is so far removed from the old faith that the orthodox Islam fails to recognize it as in any sense the religion of Muhammad. The following, quoted from an article in *The Epiphany* (Nov. 8, 1902), written by Nawab Ali of Aligarh, will illustrate the wideness of the chasm lying between orthodox Islam and the Ahmadi sect, or the liberalism represented by the great College at Aligarh. He says,—

"Mahomedanism as it is generally believed by Mahomedans is mere cant. It has lost its force. It has no stimulating influence on the minds of the believers. But this is not a true representation of Mahomed's doctrines. The prevalent Islam is a series of questionable doctrines set forth by Abu Hanifa, Hambal and Melik. The only dogmas firmly believed are those that relate to Houries and Kousar of the other world. Do not judge of Mahomed or his teachings from the present state of things."

This writer's views are in accord with and probably due to Sayad Ahmad's doctrine in which he maintains

"that the Islam of the past 1300 years is not the true Islam, but a religion constructed by the so-called *Ulema*, or Learned Doctors of Islam, who did not understand the meaning of the Quran and Traditions, &c."—(Translated from the Urdu of Dr. Imaduddin in his *Tanqid-ul-Kháyalát*, Vol. II.)

These strongly antagonistic forces of conservative and liberal Islám work together to compel thoughtful Muslims to examine anew the grounds of their faith. Many of the most intelligent and nearly all English educated men fail to accept the old Orthodox doctrines. Many of these have loosely adopted the position of Sir Sayad Ahmad, but the majority are practical unbelievers, still retaining nominal connection with the general system of the Muslim Hierarchy. Some of these have gathered about the somewhat unique personality of Mirza Ghulam Ahmad of Qádián, who claims to be "the Messiah of the Twentieth Century." This is the only further movement amongst Muslims worthy of mention in what remains of this paper. For what I shall say, I am indebted, for the most part, to the Rev. Dr. H. D. Griswold, of Lahore, whose excellent paper on *The Madhi-*

Messiah of Qádián read before the Mussoorie Conference, contains a very satisfactory account of this movement.

Mirza Ghulám Ahmad of Qàdiàn, an old man of sixty-four years, possessed of considerable wealth, has announced to the world that he is not only the *Mahdi* but also the *Messiah* of this generation. He denies the Christian Scriptures which teach that Jesus died and arose from the dead, and he denies the Quran as well, which admits that Jesus ascended up into heaven, whence (according to the Muslim Traditions) He will descend again to rescue the true faith from the attacks of the Infidels. The Mirza teaches that Jesus was crucified but that He did not die, but was restored to life by His disciples and sent out of the country, whence He travelled East until He reached Thibet, eventually arriving at Cashmere where He died, His tomb being located in the city of Srinagar! The doctrine of the Mirza Sahib, as he is usually called, in its relation to Messiahship is somewhat akin to the Shiah doctrine of the Imamat or the Babi doctrine of the *Gate*. He talks vaguely of his coming in "the spirit and power" of the Messiah, just as John was said to have come in "the spirit and power of Elijah," but in order to maintain his theory of the Messiahship he is obliged to adopt a doctrine of the repeated manifestation of the Messiah. Jesus was the Messiah of Moses, but Ghulam Ahmad is the Messiah of Muhammad. Accordingly he claims to have been sent by God to reform the true religion of God, now corrupted by Jews, Christians and Muslims. He professes to have foretold many events and to have wrought even more wonderful works than did Jesus. Listen to this:

"I wonder . . . what peculiarities there are in the Son of Mary which make him a God. Do these consist in his Miracles? But mine are greater than his. Were his prophecies very clear and true? But I shall be guilty of concealing a truth if I do not assert that the prophecies which Almighty God has granted me are of a far better quality in clearness, force and truth, than the ambiguous predictions of Jesus. Can we conclude his divinity from the words used of him in the Gospels? But I swear by the Lord . . . that the words expressing my dignity revealed from God . . . are far more weighty and glorious than the words of the Gospels relating to Jesus. But notwithstanding all this superiority, I cannot assert Divinity or Sonship of God. . . . *My superiority lies in being the Messiah of Muhammad, as Jesus was the Messiah* of Moses."—*Review of Religions*, May, 1902, p. 206.

It goes without saying that the teaching of Mirza Ghulam Ahmad is heretical and blasphemous in the ears of all sincere Muslims. The one solitary circumstance that justifies our ranking this movement as

one of the movements of Islam is the fact that a large number of highly educated men have confessed themselves the followers of the Mirza Sahib. The most recent claim of the Mirza Sahib himself is that his disciples number 75.000.

This number is undoubtedly much exaggerated and is at most a sanguine guess. Dr. Griswold thinks that 10,000 would be a liberal estimate of the followers of this sect. It is, however, quite true that his followers number among them many men of high standing and good education. The explanation is to be found in the unrest of educated Muslims. They have become ashamed of the corruption that everywhere characterizes Islam. Most of them are quite ignorant of the Christian faith, to say nothing of hereditary prejudice and hatred of the *Farangi*. It is therefore not surprising that they should find a refuge under the leadership of a man who promises reformation for the religion of their fathers. The glamour will soon disappear as it has already done in the case of some. Some will read the Gospels, now commended to be read by the Mirza Sahib himself, and will find the true Messiah, who is "the Lamb of God that taketh away the sin of the world." The stirring of the dry bones indicates the breath of the Spirit of God, the True Mahdi, directing the true believer to Him who is the Messiah of all centuries, the Son of God and the Saviour of men.

On the whole then, the Christian Missionary has no reason to be discouraged. The work for the evangelization of Muslims goes on apace. The very energy of our opponents in their endeavour to withstand the Christian invasion only proves to us that substantial progress in the campaign has already been made. Every one of our churches has among its numbers those who were once the followers of Muhammad. Many of these are also Ministers of the Gospel, serving the Divine Master as Pastors or Evangelists. Many more are serving as teachers and catechists. A few of these have been sometime the followers of Sir Sayad Ahmad of Aligarh, or of the Mirza Sahib of Qadian. The following words, taken from a message of the new chief of the Bahia or Babi sect of Persia, based for the most part upon the New Testament Scriptures, form an exhortation which we as Christian workers among the votaries of Islam might well adopt; it is as follows :—

"O helpers of God and precious Spiritual ones, although to the World of Sense it is evening time, yet, praise God, according to the Spirit we are in the midst of the morning and the beginning of splendour : because it is the first dawning of the morning light ; and the first blast of the divine breezes is at hand that the truth and freshness of mankind are entering into the religion of God."

Review of Religious Movements among the Muhammadans of South India (1892-1902).

By the Rev. Malcolm G. Goldsmith, B.A., C.M.S., Hyderabad.

The South India Muhammadan is probably more conservative than his Northern co-religionists, but from time to time there have been religious movements in the direction of reform.

Such especially was the effort of Mr. White of Kurnool (or White Khan Sahib, as he became generally known), who caused a stir by preaching a new sect, called "The Nazarene New Sect." It was a unitarian mixture of Islam and Christianity. He advocated prayers in the vernacular, *i.e.*, in Urdu instead of in Arabic, and circulated a little book of devotion. When asked point blank at a large Muhammadan meeting in Triplicane if he meant to give up having prayers in Arabic, he cautiously denied it and said that he wished the Urdu prayers to be *additional*. The Chairman upon this at once said that it would be impossible for most men to find time for more than the present Arabic prayers, and White Khan's reform met with no response. He also maintained the freedom of women and the duty of allowing them to join (under restrictions) in the Mosque worship. All this occurred mostly before the present decade, but he has been followed by Hamid Snow, a Eurasian, whom poverty first led to join the Muhammadans in 1892 in Hyderabad, and who has issued some wild pamphlets in favour of his new faith, largely abusive of Christianity. One condition of membership which they have advocated is that true believers should understand *carpentry* after Christ's example.

The chief tenets, as represented in a pamphlet dated October, 1893, are:—Strict adherence to the Law of Moses "as perfected by our Master Jesus," acceptance of St. Matthew's Gospel and some of the New Testament, but especial *exclusion* of the writings of St. John and St. Paul. "The Quran of the Arabian Prophet Muhammad (on whom be peace) is commended to be read as a perfect exposition of the unitarian doctrine." "The Church in India is directed by an Apostle, who, until the Spirit shall send one more worthy, is John White in *the blood of the Lamb*." It is to be noted, however, that in the same pamphlet the efficacy of the death of Christ is distinctly denied. Pilgrimage to Nazareth is one of the "principal duties."

One of the publications of these "Nazarenes" is "The Book of Ahmad," 40 pages in size, which was given me in July, 1893, at the Liverpool Moslem Institute as an expression of the views of Mr. Abdullah Quilliam, the leader of the attempt in Liverpool to plant Islam in England. This book is a bare-faced fraud, a feeble imitation of Scripture language, and an extraordinary jumble of self-contradictions, discreditable to the promoters of the cause, but instructive to thoughtful lookers-on.

In the Indian bazaars we hear much less of Abdullah Quilliam than formerly, so there is reason to suppose that his work has not been a success. Indeed, good and honest men, Musalmans and others, can hardly find anything to satisfy them in the irregularities of reformers and propagandists such as the "Nazarenes" and Quilliam, the honesty of whose intentions is so doubtful. In India a more recent stir has been caused by a Panjabi Chieftain, Mirza Ghulám Ahmad of Qádián, who claims to be MUSIL-I-MASIH or "The Similitude of Christ," which means something less than a claim to be Christ; but the claim naturally savours of blasphemy and has caused misunderstandings. By the orthodox Musalman he is denounced as a "blasphemer," "anti-Christ" and "Satan." But he is more against Christians than Muhammadans, and on the plea that the "Christ" that Christians revere is not the true Christ at all, he indulges in varied blasphemy against the Jesus Christ of the Gospels, and this kind of talk pleases those Muhammadans who are looking for weapons against Christianity. A few years ago this Qádiáni was reported to have two salaried agents in Madras. It would appear that he has followers in Hyderabad, to judge from the fact that there are many who do not like to hear him spoken against. He publishes an English monthly periodical, "*The Review of Religions.*"

It may be mentioned here that we at present know of no other anti-Christian newspaper published by Muhammadans; the former *Manshur-i-Muhammadi* of Bangalore, which used to work largely against the Christian Church, having apparently come to an end.

A better and more hopeful move was made in Madras in December, 1901, at the Muhammadan Conference then held, of which a Report has been published in Urdu. Representatives from all parts of India attended, and the progressive party from N. India made the best of the opportunity for pleading for Social and Educational Reform.

It was Sir Saiyid Ahmad, C.S.I., of Aligarh, who may be said to have been the chief spirit in the reform movement in the North. He died after an honourable career in 1898, but the Muhammadan College which he raised in Aligarh is continuing in full swing of healthy usefulness. In 1891 when he visited Hyderabad for the purpose of en-

listing sympathy and raising fresh funds, about 300 young men flocked to his lectures and some of the more enlightened Government Officials of H. H. the Nizam helped him liberally. But amongst the old-fashioned orthodox, Sir Saiyid Ahmad has been abused as a "Naturi" or Rationalist, the word Naturi being derived from the English word *Nature;* and in Madras especially his teaching has been looked upon with suspicion.

However, at this Conference last December eloquent speakers warmly advocated the work accomplished by the Aligarh College. Among Sir Saiyid's social reforms, have been efforts to abolish certain customs at weddings and other occasions which involved unnecessary expense and savoured of superstition and error.

The Resolution in favour of *Social Reform* was strongly supported by the Bangalore Muhammadans and carried by a majority, but the Madras party opposed it. Subsequently, however, some in Madras started a Society to aim at checking expenses at marriage ceremonies and at the tombs of Saints, &c.

The Resolution for *Educational Reform* was carried, and it was evident that many were awakened to realize the importance of Science and Western education, such as is developed in Aligarh.

A Resolution for the *Education of Girls* was carried, and means were taken to improve the existing Lady Hobart School. Unfortunately the action in this direction led, very unnecessarily, to a vigorous attempt to ruin the Girls' Schools of the Christian Missions, which have been going on since 1876. It would appear that, with a good leader, the Bangalore and Mysore Musalmans and also the Tamil-Muhammadans known as Labbais, are ready for reformation and improvement. From a Christian standpoint, we ought to welcome this. Ignorance and superstition have always been the worst foes of truth. At the same time it may be that Christians need a word of warning. May not the bitterness against Christianity which so often accompanies any movement of progress amongst Muhammadans be partly due to the want of sympathy that we have shown for their religious difficulties? Perhaps in this matter our converts from Hinduism are mostly to blame, for the Hindus as a race have old-standing antipathy for their former Musalman conquerors, and catechists of Hindu extraction are more ready to enjoy a fling at those whom they consider their old foes. Probably some arrogancy on the part of the Musalmans, when in power, may have had to do with this very general feeling against them now.

The time seems to have come when an effort should be made at conciliation: and what is needed is that due credit should be given to any truth held by the followers of the Qurán. They themselves

sometimes actually describe themselves as better Christians than us, holding as they do such faith in "Jesus and His Mother Mary" and His Gospel. The inconsistencies of their faith and practice are due to the inconsistencies of the Qurán, and that is a subject which needs constant and gentle handing. Rabbi Geiger's "Judaism and Islám," Canon Sell's "Historical Development of the Qurán," Sir Wm. Muir's "The Sources of Islam" (an English version of a book in Persian by the Rev. W. St. Clair Tisdall of the same title) are all written to expose the weakness of the Quran and its unworthiness of its claim to be a Divine Revelation. It was said that when Muhammad came forward as a Reformer of Arabia, preaching faith in the one true God and denouncing the idolatry and other sins of his country, he did not draw nearer to the light as revealed in the Old and New Testaments, the Divine source of which he so openly acknowledged. Whatever may have been the causes of his mistake in this respect, we "People of the Book" (as we are described by him) have now our work cut out for us to bring his followers back to the pure and original light and truth, of which he himself was a seeker in some sense, though he failed to find it.

In conclusion, though our Muslim fellow-subjects are much fewer in point of numbers than the Hindu races amongst which they live, and though they are often backward in education, there yet can be no doubt of their weight of character, which is due to the superiority of their religion which inculcates so plainly and so constantly the fear of one living and true God. It is this which, when properly guided, always makes their reformation possible, and, to Christian faith, leads to hopes of their regeneration. Their saint-worship, which in many towns and villages assumes extravagant proportions, shews how deeply the need is felt of a better saint and saviour than their Prophet. Let the Church of Christ then rise to the occasion, and, keeping pure from all the heresies and inconsistencies which at the time of the rise of Islam made it so unattractive to earnest seekers after God, by faith and prayer and in "the power from on High" go forth to win for Him, whose right it is, obedience to the Saviour of the world from the lost sheep of the House of Ishmael.

STATISTICAL TABLE OF MISSIONS, WITH MAP.

By the Rev. H. Anderson, b.m.s., Calcutta.

The accompanying Map of the Indian Empire and Ceylon has been divided into 53 areas to represent as nearly as possible the 53 areas under which Statistics for Protestant Missions were secured by the Calcutta Missionary Conference in 1900. In many cases, however, it was difficult for one who had nothing to do in the arrangements for and gathering of the Mission Statistics to tell what geographical boundaries were accepted in any certain block. For example, such indefinite definition as *East and West of Calcutta*, *North and East of Bombay*, etc., and the anomaly of finding no reference to a Province like Beluchistan save the name of the city Quetta under the Panjab area! added considerable difficulty to the attempt to examine and arrange the Census Figures of the Government of India and Ceylon so that they might tally geographically with the areas of the Missionary Statistics. The attempt, however, has been made, and the time spent on the examination of Government and Missionary Statistics has convinced me that while both shew great care in an attempt to deal with a difficult task, both are unreliable, and can be regarded as only approximately correct. As such, however, very interesting results are made prominent and the figures deserve some consideration from Missionaries.

It is necessary, however, to keep clearly in mind

1. That the eleven columns of the Statistical Tables of Protestant Missions refer to the Native Christian Protestant Community only.

2. That the two last columns are taken from the Imperial Census Government returns but recently published.

3. That the last column but one, giving the Govern-

ment Returns of the Christian population, includes all European Christians, and the adherents of the great Roman and Syrian Churches. This alone explains, and in many cases exactly explains, the strange differences between the totals of the Protestant Christian community in the Mission Statistics, and the total Christian population in the Government Statistics.

4. That by the division of the figures of the column headed Total Population by the figures in any Column under Agency, the proportionate Mission Agency, whether male or female, ordained or lay, at work in any area can be immediately ascertained. For example, in Northern Bengal it can be seen at a glance that 5 European Missionaries are working among 10,151,379 people—one to every two million of the inhabitants, revealing a terribly neglected area of Missionary operation; and a careful examination of the figures at once reveals the fields which call for larger evangelistic effort on the part of the Christian Church.

5. That where figures under any apparently clear geographical area appear to differ from the Government figures for that area, it always signifies that the geographical area taken from the Mission Statistics under that name includes either a larger or smaller area than the name usually signifies; *e.g.*, Workers in Orissa will know that the Census figures of the population for that province including the Tributary States are 6,290,952, while the figures appearing on the table are 11,090,322. The explanation of this difference is that the area taken in the Mission Statistics includes Midnapore in Bengal with 2,789,114 inhabitants and Ganjam in the Madras Presidency with 2,010,256. The reason for this inclusion was doubtless that the Missions working in Orissa have stations and are working in the same language in these two districts of other Provinces and have incorporated them into the returns for their own Province.

It may therefore be helpful in understanding the Government Returns of population given in the two last columns if the following explanations are noted:—

1. Calcutta and Suburbs	—includes—	Calcutta, Howrah, and Howrah District.
2. South of Calcutta	,,	The 24 Pergunnahs.
3. East and North of Calcutta	,,	The Burdwan Division—except Howrah and Midnapore.
4. Eastern Bengal	,,	The Dacca Division, the Chittagong Division, and Murshidabad, Jessore, Khoolna, and Pubna Districts.
5. Northern Bengal	,,	The Rajshahye Division (except Darjeeling and Pubna), Purneah, Maldah and Kuch Behar Districts.
7. Sikkim	,,	Sikkim and Darjeeling.
8. Orissa	,,	Orissa Division and Midnapore and Ganjam Districts.
9. Chota Nagpore	,,	The Chota Nagpore Division and the Tributary States.
11. Behar	,,	The Patna Division with Monghyr and Bhagalpore Districts.
14. United Provinces, West	,,	The Meerut, Rohilkhand and Kumaon Divisions, Native States and Muttra, Agra and Etah Districts.
13. Oudh	,,	The Lucknow and Fyzabad Divisions.
12. United Provinces, East	,,	The Allahabad, Benares and Gorakpur Divisions with Furukabad, Manipuri and Etawah Districts.
15. Panjab	,,	The 26 Districts of the Panjab (except Simla, and Simla States), the Native States, the New N.-W. Frontier Province and Beluchistan.
16. Himalayas	,,	Kashmir, Simla and the smaller Simla States.

17. Rajputana	—includes—	Rajputana and Ajmer-Merwara.
19. Guzarat	,,	The Northern Division (except Thana) of the Bombay Presidency, the Guzarat group of Native States, and Baroda.
20. Central Provinces	,,	The Central Provinces and Native States.
25. Bombay, North and East	,,	The Central Division of the Bombay Presidency, the District of Thana, the Native States of Jawhar, Akalkot, and the Khandesh and Satara Agencies.
26. Bombay, South	,,	The Southern Division of the Bombay Presidency, the Native States of Jangira, Savantvadi, Bhor, Surgana, the Karnatko group of States and Khairpur.
27. Bellary	,,	Bellary with its Native State of Sandur, and Kurnool with its Native State of Banganapalle.
37. Trichinopoly	,,	Trichinopoly and the Native State of Pudukota.
44. Cuddapah	,,	Cuddapah and Anantapur.
48. Ceylon, Northern	,,	The Northern, North Central and North-Western Provinces.
50. Ceylon, Southern	,,	The Southern Province, Sabaragamuwa, and Uva.

In most other cases the areas of the Government and the Mission Statistical Returns are identical, and there will be no difficulty in testing the accuracy of the figures given.

The population of India by the Census Returns is 294,361,056, and that of Ceylon 3,576,990, making a total of 297,938,046. The total on the Statistical Table shews 297,859,149, a difference of 78,897 being the population of the Andaman Islands 24,649, the Laccadive Islands 10,274,

and Aden 43,974, which areas are not included in the Mission Statistics.

The Christian population of India by the Census Returns is 2,923,241 and of Ceylon 302,127, making a total of 3,225,368. Taking away as in the above case the Christian population of Aden 3,969 and of the Andamans 486—(there appears to be no Christian whatsoever in the Laccadive Islands),—as these areas are not included in the Mission Statistics, we have a total Christian Community for India and Ceylon of 3,220,913.

I sincerely trust that whoever undertakes the supervision of the gathering of Returns of Protestant Missions in 1910 will abolish altogether the areas taken by the Missionary Statistical Tables, and follow the Government Geographical Areas of the 14 Provinces and the 13 Chief Native States or Agencies.

In conclusion, these tables, while they are replete with happy suggestion, and fill the heart of the Christian worker with optimistic hope, point out vast areas still untouched bythe servants of Christ and millions who are still without the knowledge of the Gospel of the Blessed God. The only suggestion I have to make is that the proposed Board of Arbitration for the Missions in fellowship with the Decennial Missionary Conference should take steps to get detailed information regarding the unoccupied fields of labour, and so be in a position to put before the Christian Churches of Europe and America the needs that can only be met by their aid.

HIMALAYAS
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15
PUNJAB
17
RAJPUTANA AGENCY
SINDH
18
UNITED PROVINCES WEST
14
13
OUDH
UNITED PROVINCES EAST
12
11
BEHAR
SIKKIM
7
5
NORTHERN BENGAL
EASTERN BENGAL
4
10
SANTAL PERGUNNAHS
3
CALCUTTA
EAST & NORTH
1
CALCUTTA SUBURBS
2
CALCUTTA SOUTH
9
CHOTA NAGPORE
20
CENTRAL INDIA AGENCY
19
GUJARAT
22
CENTRAL PROVINCES
8
ORISSA
21
BERARS
BOMBAY NORTH & EAST
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24
BOMBAY CITY
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HYDERABAD DECCAN
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VIZAGAPATAM
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GODAVERY
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KISTNA DT.
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ASSAM
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EASTERN BENGAL
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BOMBAY SOUTH
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CUDDAPAH
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BURMA
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MADRAS CITY
CHINGLEPUT
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MYSORE
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STATISTICAL TABLE OF MISSIONS.

	DISTRICT	ORDAINED AGENCY.			LAY AGENCY.						Protestant Christian Community (Native).	Communicants of Churches.	Christian Population including Roman Catholic and Syrian Churches.	Total Population.
					MALE.				FEMALE.					
					Foreign & Eurasian.		Native Christian.							
		Foreign.	Eurasian.	Asian.	Catechists	Teachers.	Catechists.	Teachers.	Foreign and Eurasian.	Asian.				
1	Calcutta and Suburbs ...	40	1	19	9	2	55	92	85	328	5,439	2,473	40,513	16,98,310
2	„ South ...	2	...	8	...	...	34	69	6	62	7,477	2,563	13,822	20,78,359
3	„ East and North	20	...	18	4	...	126	126	52	176	8,224	2,166	12,992	62,67,939
4	Eastern Bengal ...	21	2	10	1	...	88	246	23	55	10,951	4,050	28,403	215,24,887
5	Northern Bengal ..	5	1	1	...	...	14	17	2	8	725	345	4,864	101,51,379
6	Assam ...	20	...	10	1	...	147	436	10	25	20,939	7,111	35,969	61,26,343
7	Sikkim	6	...	5	2	...	45	96	13	22	3,489	1,001	4,602	3,08,131
8	Orissa	18	...	30	2	...	40	127	16	43	6,188	2,529	11,310	110,90,332
9	Chota Nagpur ...	55	...	40	...	...	374	328	7	49	61,698	22,918	1,45,776	59,01,858
10	Santal Pergunnahs ..	21	1	15	1	...	242	118	7	19	18,034	2,808	9.875	18,09,737
11	Behar	21	...	3	...	...	30	42	14	30	2,109	1,114	9,558	196,72,744
12	United Provinces, East ...	39	1	30	3	...	158	106	87	274	7,562	2,836	21,385	195,04,701
13	Oudh	15	...	48	...	1	160	143	23	192	6,676	4,457	11,674	128,33,077
14	United Provinces, West ...	43	...	110	3	1	836	642	118	975	94,752	61,478	69,896	161,56,101
15	Punjab	76	1	68	6	6	333	429	143	158	35.678	8,000	72,979	275,01,542
16	Himalayas	18	..	3	2	...	30	21	19	18	906	397	3.333	30,94,999
17	Rajputana	15	1	7	1	4	67	153	20	101	3,972	2,672	6,552	102,00,213
18	Sindh	7	...	...	.	...	7	5	33	17	371	100	7,817	32,01,910
19	Gujarat	24	...	6	3	1	134	177	40	134	8,982	1,353	41,266	90,16,457
20	Central India ...	13	...	1	1	...	25	37	17	35	2,000	302	8,114	86.28,781
21	Berars	28	2	...	3	...	13	11	19	14	718	407	2,375	27,54,016
22	Central Provinces ...	56	...	5	10	...	97	112	25	85	9,076	3,542	25,591	118,73,029
23	Hyderabad, Deccan ...	22	1	12	...	...	130	89	20	101	11,586	2,895	22,996	111,41,142
24	Bombay City... ...	31	...	35	1	1	94	213	37	259	10,684	5,815	45,176	7.76,606
25	Bombay, North and East	20	...	4	23	...	93	67	65	84	6,514	1,831	85,846	70,28,397
26	Bombay, South ...	28	...	3	2	...	49	55	25	25	4,098	1,877	43,704	73,45,157
27	Bellary, &c.	11	...	7	...	...	59	131	2	38	20,715	5,939	39,443	18,62,733
28	Mysore	22	...	18	4	4	127	124	56	149	5,248	2,130	50,059	55,39,399
29	Canara	16	...	8	..	12	51	66	2	27	5,737	3,238	84,013	11,34,713
30	Coorg	3	...	...	1	...	7	4	...	...	370	187	3,683	1,80,607
31	Malabar	16	...	9	13	1	56	82	2	48	6,035	3,204	51,493	27,90,281
32	Cochin	2	..	...	...	...	...	48	...	25	99	42	1,98,239	8,12,025
33	Travancore	22	...	50	..	...	257	845	15	341	98,667	19,501	6,97,387	29,52,157
34	Tinnevelly	12	...	75	3	...	351	573	2	248	76.860	21,138	1,59,213	20,59,607
35	Madura	17	...	33	...	...	214	276	10	227	22,523	6,425	1,11,837	28,31,280
36	Tanjore	17	...	19	1	...	87	254	3	106	15,896	7,912	86,979	22,45,029
37	Trichinopoly ...	6	...	9	...	2	13	96	...	40	3,332	1,574	91,109	18,25,210
38	Coimbatore ...	8	...	3	5	2	49	64	11	44	2,154	859	18,887	22,01,752
39	Nilgiris	7	...	5	...	2	18	77	6	34	2,360	1,024	14,845	1,11,437
40	Salem and Arcot ...	29	...	20	...	1	176	221	9	145	13,203	4,423	1,09,071	67,62,580
41	Chingleput	10	...	13	1	...	102	168	6	74	4,899	1,783	26,466	13,12,122
42	Madras City	27	1	25	...	1	69	240	37	313	9,052	4,249	40,958	5,09,346
43	Nellore	28	4	63	...	..	269	632	34	271	1,60,148	700	53,948	14,96,987
44	Cuddapah	9	1	8	3	...	64	204	8	46	14,000	2,908	21,598	20,79,521
45	Kistna District ...	14	...	26	...	...	227	185	20	148	35,975	10,689	1,01,414	21,54,803
46	Godavery	8	...	11	...	...	66	102	11	44	7,649	3,415	16,795	23,01,759
47	Vizagapatam ...	11	...	...	1	...	72	25	14	35	1,397	435	7,346	29,33,650
48	Ceylon, Northern ...	10	...	29	...	2	70	413	17	229	5,471	3,226	90,088	7,74,913
49	Ceylon, Eastern ...	7	...	9	..	...	21	159	5	54	3,886	1,074	8,274	1.74,156
50	Ceylon, Southern ...	17	...	96	17	22	226	146	17	100	4,254	679	15,601	10,79,877
51	Ceylon, Western ...	12	...	37	1	7	97	296	...	73	10,482	3,905	1,60.490	9,25,212
52	Ceylon, Central ...	17	1	13	...	...	112	190	32	134	9,434	2,930	27,674	6,22,832
53	Burma	73	...	12	1	...	898	676	128	273	1.24,069	4,278	1,47,525	104,90,624
	Total ...	1,095	18	1,089	129	72	7,179	10,254	1,373	6,555	10,12,463	3,55,720	32,20,913	29,78,59,149

The figures of the first eleven columns are taken from the Statistics of Protestant Missions for 1901 as prepared by the Calcutta Missionary Conference. The figures of the last two columns are taken from the Imperial Census Tables for 1901 published by the Government of India and the Government of Ceylon.

ADDENDA AND CORRIGENDA.

The following additional particulars have been received from the Rev. T. S. Wynkoop, regarding Bible Work during the decade :*

The American Baptist Telugu Mission reports an edition of 10,000 copies of the Telugu New Testament published in 1894.

First translations have been made in the following additional languages :—

Balooch	Panjab Auxiliary Bible Society.
Kashmiri	Do.
Chin	American Baptist Mission, Rangoon.
Kachin	Do.

COLPORTAGE.

No complete statistics of colportage for the decade are available. Almost every Mission in India has its own system of colportage, and its own body of colporteurs. Most of these sell not only Scriptures, but Christian books in general, and annual statements do not sharply discriminate.

It has long been felt that colportage in India presents a difficult problem. The number of readers in proportion to the population is so very small, rarely exceeding more than three or four per cent., that outside of the large cities it is impossible to effect sales commensurate with the cost of colportage. The work of the colporteur often involves exposure and hardship, and the pay is small. It is not easy to obtain men qualified to act as colporteurs. When any colporteur displays exceptional ability, he is almost certain to be promoted to the higher office of a catechist or preacher, with higher pay.

Notwithstanding these disadvantages, it is believed that substantial progress is being attained, both in the methods and the results of colportage, wherever it receives the careful supervision which it requires. In 1898 there were in the pay of the Indian Auxiliaries of the British and Foreign Bible Society an average of 113 colporteurs, by whom 147,321 copies of the Scriptures were sold. In 1899 an average of 116 colporteurs sold 163,670 copies. In 1900 an average of 93 sold 164,939 copies.

BIBLE-WOMEN.

A few words in this review must be given to the work of the Bible-women supported by the British and Foreign Bible Society, under a

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* See pages 199—201.

system which after several years of successful experiment was finally adopted in 1891. While these Bible-women are encouraged and expected to teach the women of their country to read, the ultimate object of their employment is the circulation of the Word of God, chiefly among women.

In 1891 330 women were employed, by whom 12,000 copies of the Scriptures were put into circulation. Their number and efficiency have steadily increased during the decade. In its closing year 520 Bible-women were employed, and the circulation increased to 18,000. The total circulation by Bible-women for the decade was 167,000 copies.

On page 1, line 3, after *Satara* insert *and the Rev. J. F. T. Hallowes, M.A., of Cambridge.*

On page 5, line 6, for *1854* read *1844*.

Page 93, for XVI read XV.A.

Page 114, for X read IX.

Page 185, for XVII read XXVI.

M. E. PRESS, MOUNT ROAD, MADRAS, 1903.

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